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Aside from her state building, in which her educational exhibit is displayed, and in which there is a moving-picture hall where industrial and scenic features of the state are represented, Idaho, among the others, has done herself proud in exhibits in the various palaces.

In the Utah building is a panoramic, working model of the famous Utah Copper mine, Bingham, showing actual processes of ore removal with miniature steam shovels, engines and cars in operation. The entire second floor of the south wing is occupied by the model of a typical Utah coal mine, showing exterior and underground workings and geological formations. The main floor is mostly occupied by officers' and reception rooms. Paintings and statuary of Utah artists and sculptors decorate the rooms. There is also a modest but interesting display of relics of pre-historic cliff-dwellers of southern Utah, loaned by the University of Utah. In most of the palaces of the Exposition, Utah is lost, but in the education palace she is well represented. A prominently displayed sentiment quoted from Brigham Young, to the Board of Regents of the University of Utah, in 1850, attracts attention to the booth: "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life."

The most conspicuous feature of the exterior of the great Exposition, facing the main entrance, is the "Tower of Jewels," shown in our frontispiece. It is surmounted by a single column bearing four sculptured atlases supporting a sphere seventeen feet in diameter. Its principal architectural features are the Roman arch and the successive tiers of Corinthian and Doric columns. Its height, according to official figures, is 435 feet, equal to a thirty-seven story building of standard construction; base, 125 feet square; height of arch, 120 feet; width of arch, 60 feet. The material used in its construction included 1,400 tons of steel, and more than a million feet of lumber. In the night illumination, it is a magnificent sight. "The colonnades of its various stages are suffused by a glowing red light from within," and outwardly many searchlights from all directions are centered upon it, making it a veritable tower of white, with not a single light to be seen. As outward ornaments, the tower has 120,000 vari-colored, glass jewels called "novagems," cut in Austria, each having a tiny mirror at its back. These glitter brilliantly in the night illumination, and in the rays of the sun by day.



THE TOWER OF JEWELS BY NIGHT
Panama-Pacific Exposition, San Francisco, California.

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The Philosophical Basis of "Mormonism"*

BY ELDER JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE

Permit me to explain that the term "Mormon" with its several derivatives, is no part of the name of the Church with which it is usually associated. It was first applied to the Church as a convenient nick-name, and had reference to an early publication, "The Book of Mormon"; but the appellative is now so generally current that Church and people answer readily to its call. The proper designation of the so-called "Mormon" Church is *The Church of Jesus Christ of Latter-day Saints*. The philosophy of its religious system is largely expressed in its name.

The philosophical foundation of "Mormonism" is constructed upon the following outline of facts and premises:

1. The eternal existence of a living personal God; and the pre-existence and eternal duration of mankind as His literal offspring.
2. The placing of man upon the earth as an embodied spirit to undergo the experiences of an intermediate probation.
3. The transgression and fall of the first parents of the race, by which man became mortal, or in other words was doomed to suffer a separation of spirit and body through death.
4. The absolute need of a Redeemer empowered to overcome death and thereby provide for a reunion of the spirits and bodies of mankind through a material resurrection from death to immortality.
5. The providing of a definite plan of salvation, by obedience to which man may obtain remission of his sins, and be enabled to advance by effort and righteous achievement throughout eternity.
6. The establishment of the Church of Jesus Christ in the "meridian of time", by the personal ministry and atoning death of the fore-ordained Redeemer and Savior of mankind, and the proclamation of His saving Gospel through the ministry of the Holy Priesthood during the apostolic period and for a season thereafter.

*An address delivered by invitation before the Congress of Religious Philosophies, held in connection with the Panama-Pacific International Exposition, San Francisco, California, July 29, 1915.

7. The general "falling away" from the Gospel of Jesus Christ, by which the world degenerated into a state of apostasy, and the Holy Priesthood ceased to be operative in the organizations of sects and churches designed and effected by the authority of man.

8. The restoration of the Gospel in the current age, and the re-establishment of the Church of Jesus Christ by the bestowal of the Holy Priesthood through Divine revelation.

9. The appointed mission of the restored Church of Jesus Christ to preach the Gospel and administer in the ordinances thereof amongst all nations, in preparation for the near advent of our Savior Jesus Christ, who shall reign on earth as Lord and King.

1. As its principal cornerstone "Mormonism" affirms the existence of the true and the living God; the Supreme Being, in whose image and likeness man has been created in the flesh.

We hold it to be reasonable, scriptural, and true, that man's period of earth-life is but one stage in the general plan of the soul's progression; and that birth is no more the beginning than is death the close of individual existence. God created all things spiritually before they were created temporally upon the earth; and the spirits of all men lived as intelligent beings, endowed with the capacity of choice and the rights of free agency, before they were born in flesh. They were the spirit children of God. It was their Divine Father's purpose to provide a means by which they could be trained and developed, with opportunity to meet, combat, and overcome evil, and thus gain strength, power and skill, as means of yet further development through the eternities of the endless future. For this purpose was the earth created, whereon, as on other worlds, spirits might take upon themselves bodies, living in probation as candidates for a higher and more glorious future.

These unembodied spirits were of varied qualifications, some of them noble and great, fit for leadership and emprise of the highest order, others suited rather to be followers, but all capacitated to advance in righteous achievement if they would.

No one professing a belief in Christianity can consistently accept the Holy Scriptures as genuine and deny the preexistence of the Christ, or doubt that before the birth of the Holy One as Mary's Babe in Bethlehem of Judea, He had lived with the Father as an unembodied spirit, the Firstborn of the Father's children. So lived or live the hosts of spirits who have taken or yet shall take bodies of flesh and bones. Christ, while a man among men, repeatedly affirmed the fact of His antemortal life—that He came forth from the Father, and would return to the Father on the completion of His mission in mortality.

John the Revelator was shown in vision some of the scenes that had occurred in the world of unembodied spirits even before the beginning of human history. He saw the spirits that rebelled against God, under the leadership of Lucifer, a son of the morn-

ing, later known as Satan, the dragon; and he witnessed the struggle between those rebellious hosts and the army of loyal and obedient spirits who fought under the banner of Michael the archangel. We read: "And there was war in heaven; Michael and his angels fought, and the devil fought, and his angels." The victory was with Michael and his hosts, who by their allegiance and valor made good their title as victors in their "first estate", referred to by Jude, while Satan and his defeated followers, who "kept not their first estate", were cast out upon the earth and became the devil and his angels, forever denied the privileges of mortal existence with its possibilities of eternal advancement.

The cause of the great antemortal "war in heaven" was the rebellion of Lucifer following the rejection of his plan whereby it was proposed that mankind be saved from the dangers and sins of their future mortality, not through the merit of struggle and endeavor against evil, but by compulsion. Satan sought to destroy the free agency of man; and in the primeval council of the angels and the Gods he was discredited; while the offer of the Well Beloved Son, Jehovah, afterward Jesus the Christ, to insure the free agency of man in the mortal state, and to give Himself a sacrifice and propitiation for the sins of the race, was accepted, and was made the basis of the plan of salvation.

The spirits who kept their first estate were to be advanced to the second, or mortal estate, to be further tested and proved, withal, and to demonstrate whether they would observe and keep the commandments which the Lord their God should give them, with the assurance and promise that all who fill the measure of their second estate, "shall have glory added upon their heads forever and ever."

2. The advancement of the spirit-children of God from their first to their second estate was inaugurated by the creation of man upon the earth, whereby the individual spirit was clothed in a body of flesh and bones, consisting of the elements of earth, or as stated in Genesis, made of the dust of the earth. With the ways and means by which this creation was wrought we are not especially concerned at this point. The spirit of the first man, Adam, was tabernacled in a body of earthly material; and his remembrance of an earlier existence and of his former place amongst the unembodied was suspended, so that a thick veil of forgetfulness fell between his earth-life and his past. Man and woman thus became tenants of earth, and received from their Creator power and dominion over all inferior creations.

They were given commandment and law, with freedom of action and agency of choice. In a measure, they were left to themselves to choose the good or the evil, to be obedient or disobedient to the laws governing their second estate, or embodied condition.

Experiences unknown in the preexistent state crowded upon the first parents of the race in their changed condition and new environment; and they were subjected to test and trial. Such was the purpose of their existence on earth. To them as also to their unnumbered posterity—the entire race of mankind—this present life is a connecting link, an intermediate and probationary state, uniting the eternity of the past with that of the future. We, the human family, literally the sons and daughters of divine Parents, the spiritual progeny of God our Eternal Father, and of our God Mother, are away from home for a season, studying and working as pupils duly matriculated in the University of Mortality, honorable graduation from which great institution means an exalted and enlarged sphere of activity and endeavor beyond.

3. Prominent among the commandments given to the parents of the race in Eden was that forbidding their eating of food unsuited to their condition. The natural and inevitable result of disobedience in this particular was set before them as a penalty—that, should they incorporate into their bodies the foreign substances of earth contained in the food against which they were solemnly cautioned, they would surely die. True, they could not fail by violation of this restriction to gain experience and knowledge; and the forbidden food is expressively designated as the fruit “of the tree of the knowledge of good and evil.”

They disobeyed the commandment of God, and thus was brought about the Fall of Man. The bodies of both woman and man, which when created were perfect in form and function, now became degenerate, liable to the physical ailments and weaknesses to which flesh has ever since been heir, and subjects for eventual dissolution or death.

The arch-tempter through whose sophistries, half-truths, and infamous falsehoods Eve had been beguiled, was none other than Satan, or Lucifer, that rebellious and fallen “son of the morning”, whose proposal involving the destruction of man’s liberty had been rejected in the council of the heavens, and who had been “cast out into the earth”, he and all his angels as unembodied spirits, never to be tabernacled in bodies of their own. As an act of diabolic reprisal following his rejection, his defeat by Michael and the heavenly hosts, and his ignominious expulsion from heaven, Satan planned to destroy the bodies in which the faithful spirits—those who had kept their first estate—would be born; and his beguilement of Eve was but an early stage of that infernal scheme.

Death has come to be the universal heritage; it may claim its victim in infancy or youth, in the period of life’s prime, or its summons may be deferred until the snows of age have gathered upon the hoary head; it may befall as the result of accident or

disease, by violence, or as we say, through natural causes; but come it must, as Satan well knows; and in this knowledge is his present though but temporary triumph. But the purposes of God, as they ever have been and ever shall be, are infinitely superior to the deepest designs of men or devils; and the Satanic machinations to make death inevitable, perpetual and supreme were provided against even before the first man had been created in the flesh. The atonement to be wrought by Jesus the Christ was ordained to overcome death and to provide a means of ransom from the power of Satan.

4. From what has been said it is evident that "Mormonism" accepts the scriptural account of the creation of man and that of the Fall. We hold that the Fall was a process of physical degeneracy, whereby the body of man lost its power to withstand malady and death, and that with sin death entered into the world. We hold that the Fall was foreseen of God, and that it was by Divine wisdom turned to account as the means by which His embodied children would be subjected to the foreappointed test and trial through which the way to advancement, otherwise impossible, would be opened to them.

Let it not be assumed, however, that the fact of God's foreknowledge as to what *would be* under any given conditions, is a determining cause that such *must be*. Omnipotent though He be. He permits much that is contrary to His will. We cannot believe that vice and crime, injustice, intolerance, and unrighteous domination of the weak by the strong, the oppression of the poor by the rich, exist by the will and determination of God. It is not His design or wish that even one soul be lost; on the contrary it was and is His work and glory "to bring to pass the immortality and eternal life of man." So also, it is not God's purpose to interfere with, far less to annul, the free agency of His children, even though those children prostitute their Divine birthright of freedom to the accomplishment of evil, and the condemnation of their souls.

Before man was created in the flesh the Eternal Father foresaw that in the school of life some of His children would succeed and others fail; some would be faithful and others false; some would elect to tread the path of righteousness while others would follow the road to destruction. He further foresaw that death would enter the world, and that the possession of bodies by His children would be of but brief individual duration. He saw that His commandments would be disobeyed and His law violated; and that men, shut out from His presence and left to themselves, would sink rather than rise, would retrograde rather than advance, and would be lost to the heavens. It was necessary that a means of redemption be provided, whereby erring man might

make amends, and by compliance with established law achieve salvation and eventual exaltation in the eternal worlds. The power of death was to be overcome, so that, though men would of necessity die, they would live anew, their spirits clothed with immortalized bodies over which death could not again prevail.

While recognizing the transgression of Adam as an event by which the race has been brought under the penalty of death, we hold that none but Adam shall be held accountable for his disobedience. True, the penalty incident to that transgression is operative upon all flesh, and upon the earth and all the elements thereof; but in the great reckoning, which men call the judgment, the environment and determining conditions under which each soul has lived, the handicap in the race of mortal strife and endeavor will be taken into due account. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: * * * Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Romans 5:12, 18.)

We affirm that man stands in absolute need of a Redeemer, for by self-effort alone he is utterly incapable of lifting himself from the lower to a higher plane. Even as lifeless mineral particles can be incorporated into the tissues of plants only as the plant reaches down into the lower world and through its own life processes raises the mineral to its own plane, or as vegetable substance may be woven into the body of the animal only as the animal by the exercise of its own vital functions assimilates the vegetable, so man may be lifted from his fallen earthly state characterized by human weaknesses, bodily frailties, and a persistent tendency to sink into the quagmire of sin, only as a power above that of humanity reaches down and helps him to rise. We affirm as a fundamental principle of Christian philosophy the *Atonement wrought by Jesus Christ*; and we accept in its literal simplicity the scriptural doctrine thereof. Through the Atonement the bonds of death are broken, and a way is provided for the annulment of the effects of individual sin. We hold that Jesus Christ was the one and only Being fitted to become the Savior and Redeemer of the world, for the following reasons:

(1) He is the only sinless man who has ever walked the earth.

(2) He is the Only Begotten of the Eternal Father in the flesh, and therefore the only Being born to earth possessing in their fulness the attributes and powers of both Godhood and manhood.

(3) He is the One who had been chosen in the primeval council of the Gods and foreordained to this service.

No other man has lived without sin and therefore wholly free

from the dominion of Satan. Jesus Christ was the one Being to whom death, the natural wage of sin, was not due. Christ's sinlessness rendered Him eligible as the subject of the atoning sacrifice whereby propitiation could be made for the sins of all men.

No other man has possessed the power to hold death in abeyance, and to die only as he willed so to do. We accept in their literalness and simplicity the scriptural declarations to the effect that Jesus Christ possessed within Himself power over death. "For as the Father hath life in himself; so hath he given to the Son to have life in himself" we read (John 5:26); and again: "Therefore doth my Father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:17, 18.)

This unique attribute was the natural heritage of Jesus the Christ, He being in His embodied state the Son of a mortal mother and of an immortal Sire. No mortal man was His father. From Mary He inherited the attributes of a mortal being, including the capacity to die; from His immortal Father He derived the power to live in the flesh indefinitely, immune to death except as He submitted voluntarily thereto. No other being has been born to earth with such investiture of preappointment and foreordination to lay down his life as a propitiatory atonement for the race. Prominent among the teachings of Jesus Christ in the course of His earthly ministry was the reiterated avowal that He had come down from heaven not to do His own will but the will of Him by whom He was sent.

The atonement accomplished by the Savior was a vicarious service for mankind, all of whom had become estranged from God through sin; and through that sacrifice of propitiation, a way has been opened for reconciliation whereby man may be brought again into communion with God, and be made able to live and advance as a resurrected being in the eternal worlds. This fundamental conception is strikingly expressed in our English word *atonement*, which, as its syllables indicate is *at-one-ment*, "denoting reconciliation, or the bringing into agreement of those who had been estranged."

As already indicated the effect of the atonement is twofold:

(1) The universal redemption of the human race from death, which was invoked by the transgression of our first earthly parents; and

(2) Salvation, whereby relief is offered from the effects of individual sin.

The victory over death was inaugurated by the resurrection of Jesus Christ, who had been crucified and slain. He was the first to rise from death to immortality and is therefore rightly

called "the firstfruits of them that slept" (1 Cor. 15:20); "the firstborn from the dead" (Col. 1:18); "the first begotten of the dead" (Rev. 1:5). Instances of the raising of the dead to life are of record as antedating the death and resurrection of Christ; but such were cases of restoration to mortal existence; and that the subjects of such miraculous reanimation had to die again is certain.

Immediately following the resurrection of Jesus Christ, many of the righteous dead were resurrected, and appeared in their material bodies of tangible flesh and bones. The Holy Bible affirms such instances on the eastern hemisphere, and the Book of Mormon records analogous occurrences in the western world. The resurrection of the dead is to be universal, extending alike to all who have tabernacled in flesh upon the earth, irrespective of their state, whether of righteousness or of sin; but all shall be called from the state of death in order, according to their condition. So taught the Master, when He said, following His avouchment that the Gospel should be preached even to those already dead: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) As part of a Divine revelation given in modern times we read: "They who have done good in the resurrection of the just; and they who have done evil in the resurrection of the unjust." (Doctrine and Covenants 76:17.)

The assured resurrection of all who have lived and died on earth is a foundation stone in the structure of "Mormon" philosophy. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.)

5. In addition to the inestimable boon of redemption from death and the grave, the Atonement effected by Jesus Christ is universally operative in bringing a measure of salvation—what may be called general salvation—to the entire posterity of Adam, in that all men are thereby exonerated from the direct effects of the Fall in so far as such effects have been the cause of evil in their lives. Man is individually answerable for his own transgressions alone,—the sins for which he, as a free agent, capacitated and empowered to choose for himself, commits culpably and on his own account or volition.

As an essential corollary of this fundamental principle, it follows that all children who die before they reach the age of accountability are not alone redeemed from death through resurrection to an endless life, with spirits and bodies inseparably

united, but also from any possible effect of inherited tendency to sin. It will be admitted, without disputation, I take it, that children are born heirs to the inescapable birthright of heredity. Tendencies either good or evil, blessings and curses are transmitted from generation to generation. While heredity is to be regarded as tendency or capability only, and not as assurance and absolute predestination, nevertheless all children are born subject to the algebraic sum of the traits and tendencies of their ancestors, combined with their own specific and personal characteristics by which they were distinguished while yet unembodied spirits. From this heritage of sinward tendency all children are redeemed through the Atonement of Christ; and justly so, for the debt came to them as a legacy and is paid for them. They require no baptismal cleansing nor other ordinance of admittance into the kingdom of God, for being incapable of repentance, and not having attained unto the condition of accountability, they are innocent in the sight of God, and will be counted among the redeemed and the sanctified.

But there is a special or individual effect of the Atonement, by which every soul that has lived in the flesh to the age and condition of responsibility and accountability may place himself within the reach of Divine mercy and obtain absolution for personal sin by compliance with the laws and ordinances of the Gospel as prescribed and decreed by the Author of this plan of salvation. The indispensable conditions of individual salvation are: (1) Faith in the Lord Jesus Christ; that is, acceptance of His Gospel and allegiance to His commandments, and to Him as the one and only Savior of men. (2) Repentance, embracing genuine contrition for the sins of the past and a resolute turning away therefrom with a determination to avoid, by all possible effort, future sin. (3) Baptism by immersion in water, for the remission of sins; the ordinance to be administered by one having the authority of the Priesthood, that is to say the right and commission to thus officiate in the name of Deity. (4) The higher baptism of the Spirit or bestowal of the Holy Ghost by the authorized imposition of hands by one holding the requisite authority—that of the higher or Melchizedek Priesthood. To insure the salvation to which compliance with these fundamental principles of the Gospel of Christ makes the repentant believer eligible, a life of continued resistance to sin and observance of the laws of righteousness is requisite.

We hold that salvation from sin is obtainable only through obedience, and that while the door to the kingdom of God has been opened by the sacrificial death and by the resurrection of our Lord the Christ, no man may enter there except by his personal and voluntary application expressed in terms of obedience to the prescribed laws and ordinances of the Gospel. Christ "became the

author of eternal salvation to all them that obey him" (Heb. 5:9). And further: God "will render to every man according to his deeds; To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, * * * * For there is no respect of persons with God." (Romans 2:6-11.)

"Mormon" philosophy holds that salvation, thus made accessible to all through faith and works, implies no uniformity of condition as to future happiness and glory, any more than does condemnation of the soul mean the same state of disappointment, remorse and misery to all who incur that dread but natural penalty. We reject the unscriptural dogma that for resurrected souls there are but two places or states of eternal existence—heaven and hell—to the one or the other of which each shall be assigned according to the record of his deeds, whether good or bad, and however narrow the margin may appear on the balance sheet of his mortal life. "In my Father's house are many mansions," said the embodied Christ to His apostles, and "if it were not so, I would have told you. I go to prepare a place for you." (John 14:1-4.)

The life we are to experience hereafter will be in righteous strictness the result of the life we lead in this world; and as here men exhibit infinite gradations of faithful adherence to the truth, and of servility to sin, so in the world beyond the grave shall gradations exist. Salvation grades into exaltation, and every soul shall find place and condition as befits him. "Mormonism" affirms, on the basis of direct revelation from God, that graded degrees of glory are prepared for the souls of men, and that these comprise in decreasing order the Celestial, the Terrestrial, and the Telestial kingdoms of glory, within each of which are orders or grades innumerable. These several glories—Celestial, Terrestrial, and Telestial—are comparable to the sun, the moon and the stars, in their beauty, worth, and splendor. Such a condition was revealed to an apostle of olden time: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. 15:40-42.) Thus is it provided in the economy of God, that to progression there is no end.

As a necessary consequence, man may advance by effort and by obedience to higher and yet higher laws as he may learn them through the eternities to come, until he attains the rank and status of Godship. "Mormonism" is so bold as to declare that such is

the possible destiny of the human soul. And why not? Is this possibility unreasonable? Would not the contrary be opposed to what we recognize as natural law? Man is of the lineage of the Gods. He is the spirit offspring of the Eternal One, and by the inviolable law that living beings perpetuate after their kind, the children of God may become like unto their Parents in kind if not in degree. The human soul is a God *in embryo*; even as the crawling caterpillar or the corpse-like chrysalis embodies the potential possibilities of the matured and glorified imago. We assert that there was more than figurative simile, and instead thereof the assured possibility of actual attainment in the Master's words: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

The fact of man's eternal progression in nowise indicates a state of eventual equality on however exalted a plane; nor does it imply that the progressive soul must in the eternal eons overtake those once far ahead of him in achievement. Advancement is not a characteristic of inferior status alone; indeed, the increment of progress may be vastly greater in the higher spheres of activity. This conception leads to the inevitable deduction that God Himself, Elohim, the Very Eternal Father, is a progressive Being, eternally advancing from one perfection to another, possessed as He is of that distinguishing attribute, which shall be the endowment of all who attain celestial exaltation—the power of eternal increase.

6. "Mormonism" incorporates as an essential part of its philosophy the scriptural account of the earthly birth, life, ministry, and death of Jesus Christ; and affirms the fulfilment of prophecy in all the events of the Savior's earthly existence and works. The time of His birth has been made a dividing line in the history of the ages; it was veritably the "meridian of time". Early in His ministry on earth He declared, and throughout His subsequent years repeatedly declared, that He had come in pursuance of foreordained plan and purpose—not to do His own will but that of the Father who sent Him.

From the days of Moses down to the advent of Christ the people of Israel, who constituted the only nation professing to know and worship the true and the living God—"Jehovah worshipers" as they were distinctively called—had lived under the law of carnal commandments comprised in the Mosaic code. To Israel the law and the prophets were the scriptures of life, however much the people may have departed therefrom through traditional alterations and misconstruction. Christ came not to destroy the Law—for it was He who gave the Law—amidst the awful glory of Sinai—but to fulfil and supersede the Law by the Gospel. Aside from the transcendent work of atonement, Jesus

Christ taught the principles of the Gospel, and laid down in plainness the laws and ordinances essential to the salvation of mankind. He made clear the fact that the Law of Moses had been given as a preparation for the Gospel which He gave to Israel.

He chose men for the work of the ministry; in a special sense He chose twelve, whom He ordained and called Apostles. To them he committed power and authority not alone to preach and teach, to heal the sick, rebuke and cast out demons, but to build up the Church as a divinely established institution. These men were assured that through the Holy Ghost even after the Lord's ascension they would be kept in communion and communication with Christ and the Father; and that upon the foundation of such close relationship, viz., direct revelation from God to man, would the Church of Jesus Christ be reared. That the apostles realized the actuality of their authority, and that of the responsibility resting upon them by virtue of their ordination to the Holy Priesthood, is evidenced by their prompt action following the Ascension, in filling the vacancy existing in the body as a consequence of Iscariot's apostasy and suicide, and in other administrative acts.

When the Holy Ghost was given unto the Twelve, at the memorable time of Pentecost, the gifts, graces and powers of the Holy Priesthood were manifested through those men as never had been before; and the proof of their wondrous investiture of actual power and inherent authority continued throughout their lives. The apostles carried the Gospel of Jesus Christ to every known nation, establishing church communities or branches of the Church wherever possible. For each of these branches, the requisite officers were chosen and ordained, such as high priests, elders, bishops, priests, teachers, and deacons; while for more general supervision evangelists and pastors were commissioned with the powers of priesthood. So zealous and efficient were the apostles in their particular ministry, that the Gospel of salvation was known to Jew and Gentile. Paul, writing approximately thirty years after the Ascension, declared that then the Gospel had been "preached to every creature under heaven" (Col. 1:23), which assertion we may reasonably construe as meaning that the Gospel message had been proclaimed so widely that all who desired might learn of it.

The purpose of establishing the several graded offices of authority in the Church, and of installing therein men duly ordained to the requisite order of priesthood, has been impressively stated as "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). So necessary were the several offices to the proper administration of the affairs of the Church, that they were aptly compared to the several organs of a perfect human body (see 1 Cor. 12), all essen-

tial to a fulness of efficiency, and no one justified in saying to the other "I have no need of thee."

7. The apostolic ministry continued in the Primitive Church for about sixty years after the death of Christ, or nearly to the end of the first century of the Christian era. For some time thereafter the Church existed as a unified body, officered by men duly invested by ordination in the authority of the Holy Priesthood; though, even during the lifetime of some of the apostles, the leaven of apostasy and disintegration had been working. Indeed, hardly had the Gospel seed been sown when the enemy of all righteousness had started assiduously to sow tares in the field; and so closely intimate was the growth of the two that any forcible attempt to extirpate the tares would have imperiled the wheat. The evidences of spiritual decline were observed with anguish by the apostles who, however, recognized the fulfillment of earlier prophecy in the declension, and added their own inspired testimony to the effect that even a greater falling away was impending.

The apostasy progressed rapidly, in consequence of a co-operation of disrupting forces without and within the Church. The dreadful persecution to which the early Christians were subjected, particularly from the reign of Nero to that of Diocletian, both inclusive, drove great numbers of Christians to renounce their allegiance to Christianity, thus causing a widespread *apostasy from the Church*. But far more destructive was the contagion of evil that spread within the body, manifesting its effects mainly in the following developments:

(1) The corrupting of the simple principles of the Gospel of Christ by admixture with the so-called philosophical systems of the times.

(2) Unauthorized additions to the rites of the Church, and the introduction of vital changes in essential ordinances.

(3) Unauthorized changes in Church organization and government.

The result of the degeneracy so produced was to bring about an actual *apostasy of the entire Church*.

In the early part of the fourth century, Constantine cast about the Church the mantle of state recognition and governmental protection. Though unbaptized and therefore no member of the Church, he proclaimed himself the head of the Church of Christ, and distributed at his pleasure the titles of office in the Holy Priesthood. Churchly dignity was more sought after than military distinction or honors of state. A bishop was more esteemed than a general, and an archbishop than a prince. Soon the Church laid claim to temporal power, and in the course of the centuries became the supreme potentate over all earthly governments.

Revolt was inevitable, and early in the sixteenth century the Reformation was begun. One notable effect of this epoch-making movement was the establishment of the Church of England as an immediate result of a disagreement between Henry VIII and the Pope. By Act of Parliament the king was proclaimed the supreme head of the Church within his realm. The Church as an organization, whether Papal or Protestant, had become an institution of men. Of the Holy Priesthood, to which men were of old called of God and ordained thereto by those having authority through prior ordination, no longer existed among men. The name but not the authority of priesthood and priestly office remained. Bishops, priests, and deacons—so-called—were made or unmade at the will of kings. The awful fact of the universal apostasy, and the absence of Divine authority from the earth was observed and frankly admitted by many earnest and conscientious theologians. The Church of England, in her "Homily on Perils of Idolatry" officially affirmed the state of general degeneracy as follows: "So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most demnable to man; and that by the space of eight hundred years and more." The Book of Homilies dates from about the middle of the sixteenth century, and in it is thus officially set forth, that the so-called Church and in fact the entire religious world had been utterly apostate for eight centuries or more prior to the establishment of the Church of England.

The apostasy had been divinely predicted; its actuality is attested by a reasonable interpretation of history.

8. From the time of the Reformation, sects and churches have multiplied apace. On every side has been heard the cry, "Lo, here is Christ", or, "Lo, there". As the present speaker has written elsewhere: There are churches named from the circumstances of their origin—as the Church of England; others after their famous founders or promoters—as Lutheran, Calvinist, Wesleyan; some are known by peculiarities of doctrine or plan of administration—as Methodist, Presbyterian, Baptist, Congregationalist; but down to the third decade of the nineteenth century there was no church on earth affirming name or title as the Church of Jesus Christ. The only organization called a church existing at that time and venturing to assert claim to authority by succession was the Catholic Church, which for centuries had been apostate, and wholly bereft of divine authority or recognition. If the 'Mother Church' be without a valid priesthood, and devoid of spiritual power, how can her offspring derive from her the right to officiate in the things of God? Who would dare to

affirm that man can originate a priesthood which God is bound to honor and acknowledge? Granted that men may and do create among themselves societies, associations, sects, and even 'churches' if they choose so to designate their religious organizations; granted that they may prescribe rules, formulate laws, and devise plans of operation, discipline, and government, and that all such laws, rules, and schemes of administration are binding upon those who assume membership—granted all these rights and powers—whence can such human institutions derive the authority of the Holy Priesthood, without which there can be no Church of Christ?

But the world was not to be forever bereft of the Church of Jesus Christ, nor of the authority of the Holy Priesthood. As surely as had been predicted the birth of the Messiah, and the great falling away from the Church of His founding, was the restoration of the Gospel foretold as a characteristic feature of the last days, the dispensation of the fulness of times. John, apostle and revelator, saw in vision the foreappointed reopening of the windows of heaven in the last days, and thus affirmed: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6, 7.)

The Church of Jesus Christ of Latter-day Saints is founded upon the literal fulfilment of this prediction,—for prophecy it was, though worded as a record of what the prophet and revelator saw,—an event of a then future but now past time.

"Mormonism" as a religious system would be incomplete, inconsistent, and consequently without philosophical basis, but for its solemn avouchment that the Gospel has been restored to earth and that the Church of Jesus Christ has been reestablished among men. The Church today affirms to the world, that in 1820, there was manifested to Joseph Smith a theophany such as never before had been vouchsafed to man. He was but a youth at the time, living with his parents in the State of New York. Being confused and puzzled by the "war of words and tumult of opinions" by which the many contending sects were divided, and realizing that not all could be right, he acted upon the admonition of James: "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*" (James 1:5.)

In answer to the young man's earnest prayer as to which, if any, of the discordant sects of the day was the Church of Christ, as he solemnly avows, both the Eternal Father and His Son Jesus Christ appeared to him in visible form, as distinct and glorified

Personages; and the One, pointing to the Other, said: "*This is my Beloved Son. Hear Him.*" The Son of God, Jesus Christ, directed the young man to ally himself with none of the sects or churches of the day, for all of them were wrong and their creeds were an abomination in His sight, in that they drew near to Him with their lips while their hearts were far from Him, and because they taught for doctrines the commandments of men, having a form of godliness but denying the power thereof. Thus was broken, by the voices of Eternal Beings, the long silence that had lain between the heavens and the earth incident to the apostasy of mankind. In 1820 there stood upon this globe one person who knew beyond doubt or peradventure, that the "orthodox" conception of Deity as an incorporeal essence devoid of definite shape and tangible substance, was utterly false. Joseph Smith knew that both the Eternal Father and His glorified Son, Jesus Christ, were in form and stature like unto perfect men; and that in their physical image and likeness mankind had been created in the flesh. He knew further that Father and Son were individual Personages,—a fact abundantly averred by the Lord Jesus during His life on earth, but which had been obscured by the sophistries of men.

Somewhat more than three years after the glorious appearing of the Father and the Son to Joseph Smith, the young revelator was visited by a heavenly personage, who revealed to him the place where lay the ancient record which since has been translated through the gift and power of God and published to the world as the Book of Mormon. This volume contains a history of a division of the House of Israel, which had been led to the western continent centuries before the time of Christ. It is the ancient scripture of the western continent, as the Holy Bible is the record of the dealings of God with His people on the eastern hemisphere. The Book of Mormon contains the Gospel of Christ in its fulness as given to the ancient inhabitants of this continent; and in its restoration through the personal ministry of an angel sent from the presence of God, was fulfilled in part the vision-prophecy of John the Revelator of old.

The Holy Priesthood, having been lost to mankind through the universal apostasy, could be made again operative and valid only by a restoration or rebestowal from the heavens.

We affirm that the lesser or Aaronic Priesthood, including the Levitical order, was conferred upon Joseph Smith and his companion in the ministry, Oliver Cowdery, through personal ordination under the hands of John, known of old as the Baptist, who appeared to the two men as a resurrected being, and transmitted to them the authority by which he had ministered while in mortality. That order of Priesthood—the Aaronic—as John the Baptist declared, holds the keys of the Gospel of repentance and of baptism for the remission of sins.

We affirm that the higher or Melchizedek Priesthood was conferred upon Joseph Smith and Oliver Cowdery by ordination under the hands of those who, in the ancient apostolic period, held the keys of the Holy Apostleship, viz., Peter, James and John.

Under the authority so bestowed, the Church of Jesus Christ has been reestablished upon the earth. To distinguish it from the Church as it existed in ancient apostolic days it has been named, and this also through direct revelation, *The Church of Jesus Christ of Latter-day Saints*.

As an institution among men, as a body-corporate, it dates from April 6, 1830, on which day the Church was legally organized at Fayette, Seneca county, New York, under the laws of the State. Only six persons figured as actual participants in the formal procedure of organization and incorporation, that number being the minimum required by law in such an undertaking.

Whatever may be the opinions of individuals, or the consensus of belief respecting the genuineness and validity of the claims set forth by the restored Church as to the source of the Priesthood it professes to hold, none can reasonably prefer the charge of incongruity or inconsistency on scriptural grounds. It is axiomatic to say that no man can give or transmit an authority he does not himself possess. The authority of the Priesthood of Aaron was restored to earth by the being who held the keys of that power in the earlier dispensation—John the Baptist. The Holy Apostleship, comprising all the powers inherent in the Priesthood after the order of Melchizedek, was restored by those who held the presidency of that Priesthood prior to the apostasy, viz., Peter, James, and John.

We further affirm, that in 1836 there appeared to Joseph Smith and Oliver Cowdery in the Temple at Kirtland, Ohio, other ancient prophets, each of whom authoritatively bestowed upon the two mortal prophets, seers, and revelators, the keys of the power by which he had ministered in the long past dispensation in which he had officiated. Thus came Moses and committed to the modern prophets the keys of the gathering of Israel after their long dispersion. Elias came, and gave the authority that had been operative in the dispensation of the Gospel of Abraham. Elijah followed, in literal fulfilment of Malachi's portentous prediction, and committed the authority of vicarious labor for the dead by which the hearts of the departed fathers shall be turned toward their yet living descendants, and the hearts of the children be turned toward the fathers, which labor, as affirmed by Malachi, was a necessary antecedent to the dawn of the great and dreadful day of the Lord, as otherwise the earth would be smitten with a curse at His coming.

9. The Church of Jesus Christ of Latter-day Saints, claim-

ing to be all that its name expresses or logically implies, holds that its special mission in the world today is to officiate in the authority of the Holy Priesthood by proclaiming the Gospel and administering in the ordinances thereof amongst all nations, and this in preparation for the advent of the Lord Jesus Christ, who shall soon appear and assume His rightful place as King of kings and Lord of lords.

Besides its missionary labor among the living, the Church, true to the commission laid upon it by Elijah, is continuously engaged in vicarious service for the dead, administering the ordinances of salvation to the living in behalf of their departed progenitors. Largely for this purpose the Church constructs Temples, and maintains therein the requisite ministry in behalf of the dead.

In the carrying out of the work committed to it, the Church is tolerant of all sects and parties, claiming for itself no right or privilege which it would deny to individuals or other organizations. It affirms itself to be *The Church* of old established anew. Its message to the world is that of peace and goodwill—the message to come and partake of the blessings incident to the new and everlasting covenant between God and His children. Its warning voice is heard in all lands and climes: *Repent ye! Repent! for the Kingdom of Heaven is at hand.*

Such in scant outline is the philosophical basis of "Mormonism."

The Sunken Isle

No voice upleaps in a vibrant note
 To cleave the hush of the brooding glooms;
 Only a muffled whisper's rote
 Ebbs and flows in the dead-still rooms.
 Nor sound, nor light, nor motion rives
 The iron links of the isle-chained lives.

Oh, brave young mariners, sailing bold
 With the main all blue, and the sun a-smile—
 Steer wide thy ships from the yawning hold
 Of the deep, dim caves of the sunken isle!
 For few come out of their depths to bring
 A crowning chord when the victors sing.

Gird up thy ships with the strong white steel
 Of a Purity from its gales immune;
 No sunken caverns may draw the keel
 Of a bark with the currents of Truth attune.
 Their strength shall hold though the Hell-winds blow,
 And thy boats sail safe from the Isles of Woe!

JOSEPHINE SPENCER



THE MAGPIE

Outlines for Scout Workers

BY MRS. LUCY G. SMITH AND D. W. PARRATT

III. The Magpie

"Among the Romans not a bird
Without a prophecy was found;
Fortunes of empires often hung
On the magician magpie's tongue."

1. Why is the magpie so named?
2. To what family does it belong? What other birds belong to this family and in what way does the magpie differ from these?
There are two kinds of magpies in western America. What are they? Where found? Which is ours?
3. Note size, shape, and color.
4. Contrast male and female in size and in color and explain these differences.
5. Upon what does the magpie live? In what way does the bill indicate this?
6. Describe the flight of the magpie in relation to height, speed, and lines.
7. What animals are its enemies and how does it protect itself against them?
8. Is the nest large or is it small? How made When built? How does it differ from the nests of the other birds thus far studied?
9. How many eggs make a setting? What is their color and how are they marked? How many broods in one season?

10. Describe the call of the magpie and tell of what use the call is to the bird.

11. Give one reason why this bird should be protected and one why it should not be protected.

12. Where does it spend the winter? The summer?

13. It is sometimes suggested that a slit be cut in a captured magpie's tongue. For what purpose? When is the best time to so train the bird? Why then?

HANDY MATERIAL

"Mag" was originally Maggie, and the name, therefore, given to this bird was Maggie Pie. In the course of time only the first syllable was used, and later that was joined to the surname, so that now the bird is known as simply "magpie" without even the capital M in "mag." It is also interesting to note that "pie" is derived from the Latin *pica*, meaning mimic, and was applied to the bird under consideration because of its propensity to imitate simple sounds repeatedly made in its presence.

The magpies belong to the crow family, as do also the rooks, ravens, and jack-daws. These latter birds are practically all black, while the magpie has vivid white markings principally on the wings and under side of the body. There are two species of magpies in our country, the black-billed and the yellow-billed. The former is the one common to our regions; the latter is found only in California.

The magpie is from eighteen to twenty inches in length and has a rather slender body. Its wings are short and small, but very stout. Its head, back, upper breast, and the larger part of its wings are black, while the upper part of its wings and the lower breast are white. The tail is the magpie's greatest ornament. It is longer than the bird's body and is beautifully colored with green and purple and, when used to steer "Maggie's" uncertain flight, opens into a perfectly shaped fan.

The magpie's eyes are black, its hearing very acute, and its nostrils and bill are covered almost half way down with reversed feathers or bristles.

Like most other birds, the male magpie is larger and more highly colored than is the female; however, these differences are not so pronounced as in the case of other birds thus far studied. The female reserves the right of choosing her mate. To win her coveted attentions, the males groom in their best and most attractive feathers and to reduce competition the jealous rivals strive to drive each other from the field. The fellow having the most charming manners, beautiful feathers, and who puts up the best fight is the one who succeeds in winning "the fair lady." Bright colors and additional size are, therefore, advantageous to the male birds.

The magpie is a carrion feeder by preference but an insect feeder by necessity. He also eats green leaves, wild fruit and berries, and young birds and eggs. The bill is strong and sharp, capable of tearing flesh, breaking the hardest snail-shells, or carrying off eggs.

"In the sparsely settled districts of the West, where dead sheep are poisoned as bait for coyotes, the magpies are becoming quite scarce from their habit of eating carrion of any kind." The coyote, ever ready to destroy almost any sort of bird, is a perpetual enemy of the magpie. The discovered approach of a coyote or other enemy is signaled by one of the birds evidently doing sentinel duty. A characteristic cry from him is all that is needed to put the whole flock to flight. Snakes, too, are numbered among the magpie's enemies. These steal their way into the bird's nest and destroy eggs and young. To guard against coyotes, snakes, and other ground enemies, the magpie builds its nest on slender limbs some distance above the ground. The nest is so constructed as to ward off hawks, owls, and other enemies of the air.

The nest is large, and looks like a huge bundle of sticks loosely put together, notwithstanding the fact that the magpie is really a master builder. The nest consists of a layer of sticks, then a layer of clay binding them together, then sticks and clay, and so on for several layers. In these he forms a deep, cup-like hollow of thinner twigs and soft, rootlets and lines it with grass and wool. This can be reached only through an opening just large enough to admit the bird. The entrance on the outside is fenced with sharp thorns. Over all is a dome of interlacing sticks, not to keep out the rain, but to protect the nest from larger birds which may wish to steal the eggs or take possession of the nest. Although the nest will last for years, the magpie seldom ever uses it for more than one season.

A clump of small canyon trees seems to be the magpie's favorite place for building. The nest is usually from ten to twenty feet above the ground, just where the branches are thickest.

There are from three to seven eggs, pale green or light gray in color, evenly speckled with brown. There are two broods in one season.

The flight of the magpie is short, uncertain, wavering, but moderately rapid, and never at any great height.

The magpie's chatter of short, quick notes is hard, non-musical and incessant.

During March, April and May, the magpie steals eggs and nestlings. He will even come into the poultry yard and eat hen's eggs. But during the remainder of the year, he does no harm, but much good, eating insects. He is wonderfully keen witted, cheery, and adds much of interest and beauty to the landscape.

He usually spends both winter and summer here, but often in summer he goes far up into the arctic regions.

If taken before he is two years old, he can be taught to talk, but does not need to have his tongue slit. He often talks more clearly than a parrot and seems to love the words he has picked up, for he will practice them until he can say them with a degree of perfection. And furthermore, he manifests marked delight if a forgotten word happens to be again spoken in his presence.

References—"Bird Life and Bird Lore," R. Bosworth Smith; "The Romance of Bird Life," John Lea; "The Magpie's Lesson," Aldine Reader II; "Juvenile Instructor," March, 1914.

Good-Bye, Old Booze

Good-bye, old Booze, it's time for us to part;
For you are greedy, vain, and have no heart.
I will admit the blame's not yours, old Booze;
For I was free and had a right to choose—
I thought it game to lose.

Recall the day when you and I first met,
When I was but a kid? You can't forget.
I told you I would try once, old Smell,
To win a bet, if not a soul would tell—
You whispered, "More." O—well!

And then, when I did proudly join the "gang"
That lined the bar, and "chewed the rag," and sang,
You bragged, you boasted, strutted forth and said
That you would be on earth when we were dead—
You spoke the truth: well said!

And you remember—can't forget—old Sin,
When you first put it in my head to win
Success by chance, "Play on and on," you cried,
Till all was lost, and poverty, my bride;—
Deceitful wretch, you lied!

Though you've been known to vanquish, oft, a pain,
I'll sacrifice the belly for the brain;
And even if you make us think we're "smart,"
You can't bring love into the human heart—
So you and I must part.

Man Sent of God*

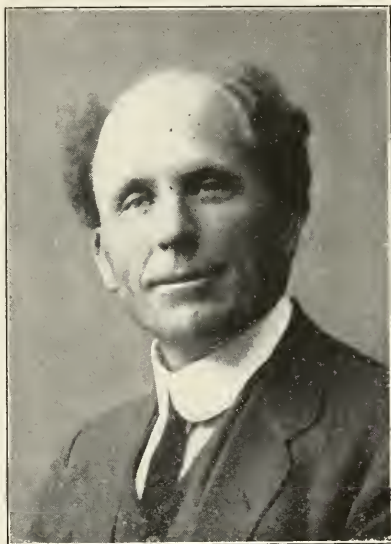
BY NEWEL K. YOUNG, NORTH DAVIS STAKE

Jesus went down from Nazareth to Jerusalem with Joseph and Mary to attend the Passover. After the feast the parents started home with their kindred and neighbors. At the close of the first day's journey, they found the boy missing; alarmed and sorrowing they returned, and after three days of anxious, fearful searching they found their twelve-year-old son in the temple talking with the priests and teachers there. His mother gently but firmly reproved him saying, "Son, why hast thou thus dealt with us? Behold thy father and I sought thee sorrowing." Note his reply, "Wist ye not that I must be about my Father's business?"

This wonderful answer clearly reveals that he was deeply imbued with the purpose of his earthly mission. Already his soul was awakened to the divine responsibility of protection for others, a responsibility that is the very essence of manhood. Even then he felt that he was his brother's keeper.

These significant words, spoken by a mere child, give us a true index to the meaning of Luke's short account of the boyhood of the Son of God: "And Jesus advanced in wisdom and stature, and in favor with God and man." The earnestness and high purpose born of the noble conviction that he was sent into the world to do his Father's business were the life of the enthusiasm and inspiration which led him onward and upward to the highest destiny.

Every child should feel that he is a child of promise. Only



NEWEL K. YOUNG

*This oration won second place in the Advanced Senior contest, M. I. A. conference, June, 1915.

so can he grow to the full measure of his manhood, and do his full part of the Father's business. The Father's work in this world lags and is slow in the doing, because his sons do not all feel that they are sent to do his will.

Once the boy's heart is fired with the testimony that God called and sent him here to do the Father's bidding, he will begin to rise to the high place in manhood's realm to which his divine sonship entitles him; and thus will he do his part of God's work. This will plant his feet firmly in the path of duty; it will save him in the hour of temptation, and hearten him during the nighttime of discouragement; it will guide him through the darkness of doubt, and keep him humble in the day of his prosperity and victory; thus leading him in the way of life until he attains the strength of the clean and pure.

We see that to be sent leads at once to accountability to the sender, God, for work of life entrusted. How this humbles and steadies one until his soul is imbued through and through with true reverence, the very fear of God, which fear is the seed that bears a harvest of faithfulness, an unyielding devotion to duty.

The conviction of "divine calling" is no less a power to sustain the man in the work, the struggles, and the sorrows of manhood, than it is to inspire the boy. In John's graphic account of the "Last Supper" Christ gives us his real prayer—the outpouring of his great heart for the cause for which he had lived, and for which he was about to die. It may fittingly be called his dedication of that cause and of the men into whose hands he was committing his life's work. At the beginning and close of this eventful prayer he mentions the source and authority of his mortal mission.

Then, again, note that wonderful scene in the "garden," where Jesus had gone with his few chosen friends after this last supper and prayer, to the most vital struggle of the ages—the struggle upon which depended the redemption and salvation of the world. During the bloody sweat of such suffering as no other has ever borne, he turned to the Father, who sent him on his earth-mission, as the unfailing source of his help, as much as the judge of his work, and found comfort and strength to endure and go on by uniting his purpose with the eternal purpose of that Father. Thus in very deed becoming a full partner in co-operation with God for the salvation of man. How fully he became our Keeper, our Friend, our Savior! What else does his noble prayer, "Thy will be done," then and there, mean but this manly, yes, Godly recognition of the righteous authority of the One who sent him. Thus only could he be in the fullest measure the Son; thus only may we inherit the fulness of our Sonship.

In the life of our Prophet Joseph, in the marked influence that the noble conviction that he was sent of God had upon his

whole life, we have an example that closely parallels that of the Master. It shaped the hopes and ideals of his boyhood, guided him in the way of truth, chastened him to purity in youth, and determined his devotions and godliness in manhood.

This sense of being sent into the world, divinely called to one's life-work, has not been confined to prophets or religious leaders alone. Washington bore suggestive witness that he must render accountability for his leadership to a higher power than man. He went to God for help in his stupendous task, and felt responsible to him for its successful accomplishment.

A living faith that he was destined to do great things was made part of Lincoln's every day life in his childhood; and the marks of this influence are seen throughout his remarkable career. In the hardest and darkest hours of the rebellion, he went to God for the strength and wisdom needed to save the Union.

During twenty years of close association, as friend and teacher, with our boys and girls just budding into manhood and womanhood, I have often listened to their hopeful, stirring words of life that came from hearts beating strong with the feeling that they were *sent* here each to do his special work. They were all imbued with the thought that God sent them to do some good, big work. Yes, I believe this feeling is an instinct planted of God, deeply rooted in life, even one of the abiding sources of life and character.

The peasant and the king, the unlettered son of toil and the scholar, the youth and the tried man of many years, the true man suffering defeat and failure, and the man of achievement, all bear witness to the mighty influence of the feeling of *being divinely called*. In 1913, before Columbia University, Pres. Henry Churchill King spoke these words: "Still, so far as I can see, the essential fact of accountability forever abides. I can not resist the sense of calling, of divine vocation so involved. These plain facts of my nature themselves make me feel that in some high sense I am *sent* into the world."

I feel this sense of divine calling; you feel it; all who have attained in any high degree their manhood feel it; everywhere and always, all who have been dominated by the deep conviction that they are partners with God in the accomplishment of his great plans, feel it.

We are a blessed people in that we are not left to the witness of our God-given instincts and abiding impulses, nor the evidence of reason alone, for we have had revealed to us, through our own prophet, in certainty, that we are so *sent* into the world of God as messengers of salvation.

Just now, when all the world is shadowed by a deep sorrow, and most people everywhere are disturbed and shaken in their

lives by the terrible world-war, can any son of "Mormondom," bearing the priesthood, escape the call of God to stand firm and unafraid before the world as a messenger of peace and truth and justice? patiently and faithfully to await and help on the "Salvation of Our God" for all people?

May we attain true fellowship with the Master, in the power to help every youth to feel with every fiber of his being that God *sent* him into the world to serve and share in the work of salvation. God bless us to stand in strength, like one of old, and say, "As God lives, and as we live, we will not return unto our Father, until we have done the work for which we were sent."

KAYSVILLE, UTAH

To My Successor

Here is a toast I want to drink to a fellow I'll never know—
 To the fellow who's going to take my place when it's time for me to go.
 I've wondered what kind of a chap he'll be and I've wished I could
 take his hand,
 Just to whisper, "I wish you well, old man," in a way that he'd under-
 stand.
 I'd like to give him the cheering word that I've longed at times to hear;
 I'd like to give him the warm hand clasp when never a friend seems
 near.
 I've learned my knowledge by sheer hard work, and I wish I could
 pass it on
 To the fellow who'll come to take my place some day when I am gone.
 Will he see all the sad mistakes I've made and not all the battles lost?
 Will he ever guess of the tears they caused or the heartaches which
 they cost?
 Will he gaze through the failures and fruitless toil to the underlying
 plan,
 And catch a glimpse of the real intent and the heart of the vanquished
 man?
 I dare to hope he may pause some day as he toils as I have wrought,
 And gain some strength for his weary task from the battles which I
 have fought,
 But I've only the task itself to leave with the cares for him to face,
 And never a cheering word may speak to the fellow who'll take my
 place.
 Then here's to your health, old chap; I drink as a bridegroom to his
 bride;
 I leave an unfinished task to you, but God knows how I tried.
 I've dreamed my dreams as all men do, but never a one came true,
 And my prayer today is that all the dreams may be realized by you,
 And we'll meet some day in the great unknown—out in the realms of
 space;
 You'll know my clasp as I take your hand and gaze in your tired face.
 Then all your failures will be success, in the light of the new found
 dawn,—
 So I'm drinking your health, old man, who'll take my place when I'm
 gone!

—Lake Worth Herald—Tom Cordry.

The True Note

BY NEPHI JENSEN

Two of the professors who had received notification of the termination of their employment at the University of Utah were walking together in the corridors of one of the University buildings. As they walked, they came near an unimportant professor. When they came within hearing distance of this Utah man of learning, one of the two, with imported airs and prejudices, began to discuss the qualifications of men to fill the vacancies at the University, all with the very apparent intent that the local man should derive educational benefit from the discussion. One of the two said, "What is needed here is men of sanity. These people here are too serious about religion." Were it not for the too apparent spirit of prejudice and flippancy, in this short characterization of the Latter-day Saints, one might be provoked to exercise himself a little in polemics. But the sober second thought suggests the unwisdom of formulating arguments with which to demolish so inconsequential a thing as a man of straw.

Without becoming controversial, we might be permitted to pleasantly remark that it is possible that Professor —— thinks the "Mormons" are "too serious about religion," because he only knows of religion of the kind that has not enough of reality in it to be "serious" about.

But polemics aside, this professor's criticism is an expression of the spirit of the age. Frivolous buffoonery is the curse of the present. If we look at a newspaper, the first thing that attracts our attention is insipid comedy caricatured. If we go to the theater, we hear the multitude in hilarity laughing their approval of a painted, fickle, feminine buffoon. If we pick up a book, we are likely to find in it the author's strained and serious efforts to write without sense and to be as frivolous as a clown. Not long ago the social consciousness was at the other extreme. Then men saw only the doleful in art, read only the doleful in books, and heard only the doleful on the stage and in the pulpit. Humanity's pendulum has swung from the extreme of unnatural seriousness to the other extreme of empty, meaningless gaiety. The age is abnormal. It is frivolous about the serious, and serious about the frivolous. The great problem of the present is to find the true note in literature, art and religion.

We shall not find this true note in the doleful serious, nor in

empty frivolity, "which today is and tomorrow is not." Where shall we seek it? Let us go first to nature for a lesson. Nature is true. What does she teach? Let us look at God's expression of the beautiful in the indiscernable blending of light and shadow, as the sun sinks in the West. We are pleased, but we do not indulge in loud laughter. We do not giggle. Listen to the song of the bird. Again we are pleased. What is our impression? If we express it in words we are likely to repeat the old familiar phrase, "That bird sings as if its heart would break." One note in the song of a bird holds the deep secret which has baffled the philosophers from Aristotle to Bergson. Why does the bird's song which is both sad and glad, please us? Whoever truly answers this question will give the divine plan and purpose of existence.

Robert G. Ingersoll bitterly railed against nature and God because in every age cruelty's harsh oppression has left sorrow in its trail across the centuries. But in a saner mood, the great agnostic caught a glimpse of the truth and said, "Great music is always sad, because it tells us of the perfect." There is also gladness in great music. When we become great enough to perfectly blend in the human tone the glad with the sad, we shall hear the true note in music. There will linger in that note a strain of sadness to help us to know we are glad. It is the constant consciousness that we are choosing the beautiful, where we could choose the ugly, that makes life pleasurable.

An old prophet of the American continent, in the homely phrase, "All things must needs be a compound in one," gives divine sanction for the truth of the words, "Even in the vase of joy we find some tears." This Book of Mormon phrase holds the riddle which has baffled the efforts of the philosophers in all ages to find the real nature of existence. The failure of Mrs. Eddy to learn the deep, profound truth, bound up in these plain words, gave rise to Christian Science, whose bedrock fallacy is the notion that perfection for mortals is a settled, fixed state instead of a state of "adversity" upon whose "golden rounds" of calamities we ascend, and ever ascend, in the ceaseless joy of increasing experience, knowledge and glory.

The truth lies deeper than art. Indeed, if we could maintain child-like naturalness there would be no place for art. Henri Bergson, the most noted living philosopher, in his "Essay on the Comic," reaches this conclusion: "If we could enter into immediate communion with things and with ourselves, probably art would be useless, for then our souls would continually vibrate in perfect accord with nature." The truest art is the most perfect, merely human expression of the true and beautiful. Religion is the absolutely perfect expression of the true and beautiful, by the joint act of God and man. If the teacher of religion fails to im-

press us, it is because the truth he expresses is not a part of him by reason of his own soul's verification of it, or else he expresses his truth with more or less intensity than he feels it.

The devout Latter-day Saint pays his best compliment to the preacher by saying, "Your sermon had the true ring." What does he mean? Simply that the speaker was in tune with the truth expressed, and expressed it with the same intensity that he feels it. It is because many Christian ministers have not "the testimony of Jesus," and have not experienced the truth they essay to teach, that they resort to the use of unnatural tones and grimaces to feign sanctimoniousness. The human voice is a more wonderful instrument than the delicately constructed machine that transmits the wireless message. The voice transmutes the whole truth which the soul holds into sound vibrations that carry the speaker's full message, whether of light or life, to souls tuned to receive it. Because of this unfailing faithfulness of the human voice, it carries to our souls deep confirmation of the greatest truth known, when some "prophet of the soul," who has, through the eyes of faith, seen the warm countenance of Beneficence, says, just as he feels and knows it, "I know that my Redeemer lives."

Yes, we must look deeper than art for the truth about the apparent paradox of existences. How could he who was Truth say, "My burden is easy?" The philosopher cannot tell. We must turn to God's revelations for the answer. The Bible invites us to "anoint" ourselves with the "oil of gladness," and the Doctrine and Covenants strongly disapproves of loud laughter. What is the conclusion? The true, sane, spiritual mood is somewhere between mourning and hilarity. The doleful note running through the theology of the dark ages is as abnormal and unnatural as the meaningless flippancy that now speaks to us from the stage, art, and literature. True religion is true to the truest nature. It makes us feel that "life is real, life is earnest," and it also makes us feel that life is earnest, life is mirth. True religion mingles the seriousness of solid, enduring reality with gladness, to make joy everlasting. The proof of the false is that it does not endure. The test of the true is that it is eternal. The pleasure that ends in remorse is born of error. The joy that lasts, and becomes ever and ever fuller, springs from the fountain of truth in which the divine Alchemist has blended, in some inscrutable way, a few tears with innocent mirth to make a "compound in one."

The way of the world and vanity is through pleasure to despair. The way of God is through sacrifice to joy. The ways of man are mocking; the ways of God are peace. Look at Europe! What is the matter with her? She has passed through three decades of empty, giddy gaiety; and now her social pendulum has swung to the other extreme, and she is now madly tearing down

the monuments erected by the greatness and genius of the past, and drenching half the world with the blood of human kind. And thus the whole dark, sad history of sin can be written in one short line: First, selfish pleasure; then, hopeless, mad despair. The inspiration of the Bible is eternally established in the fact that it declares the truth which every soul some time, in some way, learns to be true—"The wages of sin is death!"

The oscillation of the soul between hope and hopelessness is despair. The poise of the soul in the orbit of truth is peace. The "straight way" is as true and steady as the star. The "broad way" is swift and giddy, and leads as swiftly to the remorse whose sting is "sharper than the serpent's tooth." The gay without the serious will not stay. The failure of man to understand that "sacrifice brings forth the blessings of heaven," has made the history of humanity, the story of woe's dark tragedy. From the crushed grapes of our holy sorrows is distilled the joy in which no deceitful vanity lurks.

As the solemn consciousness that this world was receding came over Sir Walter Scott, he turned to a friend and said, "Read to me." "From what book," asked the faithful attendant "There is only one Book," was the great novelist's response. It can be said with equal truth, there is only one life, the life of the perfect One. He walked all the long way through life wedded to truth. And yet we say he was the Man of Sorrows. Can it be that the Master of the issues of life and death did not know the way to joy? What about his "yoke that was easy," his truth that made men free, and his "water" that makes men thirst no more? Ah, yes, he knew joy. He found it in the cup which the human in him fain would remove from his lips! But he was more divine than human, and so he drank of the bitter cup. We are more human than divine, therefore we frequently push aside the serious reality which the cup of obedience holds, and grasp frantically for the seeming gaiety of careless ease and vanity; and find in our hand only the ease that turns instantly to despair, and in the depths of our souls, hear truth's pathetic verdict, "You failed! You failed!"

Again we ask the question, which is old and also new, what is the true course for the soul, continually mocked and tormented, as it restlessly flees from remorse to fleeting, selfish pleasure and finds only greater remorse? The name of it is one of the plainest and homeliest words in all the languages of the race. It is often on the lips of prophets, but too seldom in the hearts of any of us. It sounded warning to the ante-diluvians before their destruction; its shrill, piercing note rang through the wilderness when the Baptist made "straight the way" for the Prince of Peace; and it was one of the first words spoken by the Son of God, in his earthly ministry. It is "*Repentance*."

The strongest, the truest, and the greatest personality of modern times, when he wanted deeply to impress upon the minds of those who worked with him for the establishment of the kingdom of salvation and peace, admonished them to teach "nothing but faith and repentance to this generation." We could ask for no stronger confirmation of the divinity of the calling of Joseph Smith than that found in the fact that he so plainly and specifically emphasized these two forces, which through the atonement of Christ, have in the past, do now, and ever will break the galling shackles of sin, and lead the soul to peace and joy. Faith and repentance! How plain these two words seem. And yet there is locked up in them a wealth and depth of philosophy which only eternity can fully reveal. Faith, the first, and ever first, is the very mouth of the soul through which the soul receives its nourishing life, the Spirit of Truth. Repentance, second but never to be laid aside, is the daily dying within of evil to give life to the holy motive that unfailingly leads from sin. Let the transgressor go where he will, live as long as he will, he never will find the haven of rest until, in his heart, he says with holy ardor, "I will arise and go to my Father!"

The Prophet Isaiah knew the path that leads straight between the pleasure that mockingly darts away, just as we commence to enjoy, and the soul's remorse when it hears its own sad verdict, "I failed." He knew that the straight way is paved with the gold of truth, and that those who walk in it have in their souls the "stainless peace" that smiles from the distant star, because the star is held in rest by the strong arms of unchanging law. He voiced God's call to the race of every age and every clime when he invited man to offer to God the sacrifice of a "broken heart and a contrite spirit." This is not a call to dolefulness. It is not an invitation to moan and weep. It is an invitation to let into our lives the soul-mellowing light of the Spirit of Truth, that despair may take the wings of hope, and arise from its dungeon. It is not a call to walk dejectedly, but an invitation to walk upward in the glad consciousness of overcoming and being continually ennobled.

Israel's exodus from Egyptian bondage typifies the soul's deliverance from sin. So, too, the eating of the flesh of the lamb, with the bitter herbs an unleavened bread, or bread hastily prepared, on the eve before Israel's departure from Egypt, typifies the contriteness of spirit, which is the true and continuing mood of all those who are ever and ever being delivered from evil. The paschal ceremony dramatizes the true contrition that mingles a little of the sadness of regret for the past failures with the gladness of triumph. The sadness of regret holds us from turning back, the hope of overcoming bears us ever upward. The united and blended two, serious regret and buoyant joy, hold the soul

in the rhythmic gladness of the life that does not mockingly alternate between gaiety and despair, but is ever and ever becoming fuller and fuller, truer and truer!

God's call to contriteness of spirit is not an injunction to momentarily take on the soul's true normal mood; it is a call to walk all the long way, through life, in the majestic, unoffending, undespairing poise and beauty of humility. Pride is unnatural. It is dishonesty. It is deceit. Contriteness of spirit is candor, truth and oneness with God. "I will dwell in the high and holy place with him also that is of humble heart and contrite spirit." To be bound to God by the chains of truth is poise and peace.

It is the mellow soil, moistened by the dew and warmed by the sunlight, that breaks the husk of the seed and lets out its life to grow towards the light. And it is the soul, mellowed to contrition by the tears of Godly regret and warmed by the "Light of Christ," that germinates the seeds of truth and makes them grow to the full fruition of Christian character. The hard, dry soil is sterile, and the cold, hard soul is dead! "Of all acts," says Carlyle, "is not for man, repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility, and fact; is dead; it is 'pure' as dead dry sand is pure." But in contriteness of spirit, the soul "thirsts for the righteousness" which fills life with all the light and joy it knows.

The apostle Paul, was both prophet and philosopher. He knew that the holy sorrow which we sanctify to our purification is transmuted into the "oil of gladness." He invites us to follow him through the repentance born of "Godly sorrow," to the life so true and pure that it needs not "to be repented of." "Godly sorrow" for sin, is the soul's only honest attitude to evil. Even the Gods weep because man, through the deceitfulness of error, and oft times through selfish perverseness, fails to find truth's pleasant repose. Moreover, the apostle says, "The sorrow of the world worketh death." If we were to see in these words what Paul saw, we would see in the soul of an unbelieving, "erring one," selfish remorse desperately and hopelessly struggling to adjust the soul with the economy of things, without honestly, truly, and courageously turning from error to the true and good for the Godly love of truth.

"The sorrow of the world" says, "I have been indiscreet. I am out of joint with society. I am sad." It goes no farther, for "it is dead."

But "Godly sorrow" says, "I have offended God. I have insulted the fair majesty of truth. For God's sake, I regret my misdeed. For truth's sake, I am sorry. I am tired of the husks of sin."

Then the "spirit of truth" lets in the light of hope, and "God-

ly sorrow," in its honest sincerity, exclaims, "I still love God; truth to me is still majesty and nobility. I will arise and go to my father." This "Godly sorrow" turns to joy because it is true. All things that are true and beautiful turn to joy. The "sorrow of the world" commences in despair and ends with despair.

"Repentance is a gift of God." The regret of the soul for misdeeds is only turned into "Godly sorrow" by the Spirit of God. Not until the light of hope, which the atonement of Christ holds, comes into the soul, is dead despair made alive in "Godly sorrow" that "worketh repentance unto salvation." Man cannot save himself! He cannot mend the shattered human will. God alone can do that. When man's despair is kissed by the hope in the atonement of Jesus Christ, God's will is welded to the human will, and by the joint act of God and man, salvation is wrought out. This is the only way.

The very morning I wrote this paragraph, my little three-year-old boy broke my glasses. True to the soul's instinct that, for every wrong there must be reparation, he came to me, looked up appealingly, and said, "Daddy, I broke your glasses. Do you like me?" In my anger I said rather sharply, "No, daddy doesn't like you." Then, even the child's remorse turned to stubbornness. He puckered his little lip and looked defiance at me. He was belligerent. He stepped out, picked up a rock, came in and defiantly said, "The baby will hit you; you don't like the baby." After a moment, I put my arm gently about him, and said tenderly, "Daddy does like the baby." Instantly the little tears came to his eyes, and then he smiled to me through his tears, the truth of the almost incomprehensible doctrine of the atonement, the doctrine against which skeptics, from the time of Christ, have hurled the epithets molded of their misunderstanding. It was not until the child was assured of forgiveness that his little spirit mellowed into oneness with me.

One aspect of the atonement is simply this. Salvation means emancipation from the shackles of sin.

The soul's own dead despair cannot lift it from the dungeon. Through and by the hope the atonement offers, man's sorrow is transmuted into "Godly sorrow," and in that "Godly sorrow" the strength of God is given to man and the sin-bound soul is set free. Is the doctrine true? Experience says, yes. And "The test of truth," says Emerson, "is that it finds a response in the soul."

In contriteness of spirit there is wisdom. What were wisdom but knowledge steadied by the brain's consciousness of its fallibility and limitations. The swift haste of the giddy gay is imprudence; the earnest seeking of the humble for right and truth is wisdom. And were it not for offending the professor I would add: Humility is wisdom, and wisdom is "sanity." If you take out of the life of Lincoln the sublime humility that mingles

prudence with grace, in his speeches and state papers, the memory of the great and tender-hearted Emancipator would be lost in oblivion, the treasure house of all things that are not worth while. "A haughty spirit goeth before a fall;" the humble, in faith, hold securely the "iron rod" of revealed truth and go not astray.

Contriteness of spirit is life. Light is life. The sunbeam which of a morning steals through the checkered bars of the prison makes the spirits of the inmates awaken into life. So when we contritely open our souls, and let in the "Light of Christ," we receive renewed life. "The Light of Christ" in us, is Christ with us. "I will dwell with him also that is of a humble and contrite spirit, to revive the spirit of the contrite ones." It was no unreasoned preference that impelled Christ to say that the publican, who cried to God for mercy, is justified, rather than the self-righteous Pharisee. The biologist tells us that physical life is energy's ceaseless adjustment of matter, so that there will be a "continuous rhythmic surging onward." So repentance is the soul's ceaseless consciousness of its need of adjusting itself to an ever better and truer life, that makes the soul continually "surge onward," in the rhythmic, daily dying of evil to make place for the ever-living and ever-increasing good. The Pharisee knew no need of "adjusting" himself with truth and God. Hence, he was dead. Stagnation is death. The Publican, through faith in God, could see the deathly turpitude and malignity of his sin. This faith within him turned into that "thirst for righteousness" which makes the soul ever live in the joy of eternally being filled and fed with light and truth.

Contriteness of spirit is glory. The glad, ceaseless, "rhythmic surging onward" of the soul, in which the evil of ever-decreasing magnitude is "dying daily," and the good of ever-increasing magnitude is being "revived" and strengthened, as the soul ever and ever gathers into its urn eternity's limitless wealth of goodness, beauty and truth—this is glory. There is no other worth the name.

What then is the conclusion of the whole matter? The homely sentence: "All things must needs be a compound in one," holds the deepest philosophy of any sentence in the language. "Even in the voice of joy there are some tears." Under the burden graciously born is the abode of ease. In the depths of humility are the heights of glory. The contrite in heart hear the true note in the ceaseless melody of the universe. They walk in rhythmic gladness along truth's straight way of peace, up to God.



PRESIDENT CHARLES F. MIDDLETON

Born, Washington county, Ill., February 24, 1834; died Ogden, Utah, August 3, 1915; son of William and Mary H. Butler Middleton. Baptized at Nauvoo when eight years of age, he was confirmed by the Prophet Joseph Smith, and received blessings from each succeeding President of the Church. He came to Utah in 1850, settling in Ogden, where he was a beloved leader—religious, civil, industrial. A missionary to Salmon river, and later to the eastern states; a counselor in the stake presidencies, from 1877 until his death; selectman, alderman, justice of the peace, police judge; captain in the militia; school trustee; member of the Board of Education, and Weber Academy board since its establishment; he was honored, and true to his trust in all. He gave comfort at hundreds of funerals, was a friend to the needy, cheered and assisted scores of young people, a man every inch of him, true as steel, faithful and ever doing good.

Choosing a Vocation*

BY SAMUEL CLAWSON, OF THE ENSIGN STAKE

An absorbing problem that forever faces a boy is his future. Probably the biggest question mark of boyhood is, "What shall I be when I'm a man?" Rather early in youth he has to forsake his fond hopes of becoming a pirate or a highway robber. After the wreck of these air castles he confronts the problem in a new

light. He faces now the necessity of choosing his vocation once and for all. And inasmuch as it involves his future success or failure, his happiness and his usefulness in society, it should be to him a serious question. He should give careful thought to its consideration.



SAMUEL CLAWSON

But perhaps the parents of a boy have chosen his vocation for him and he, like a dutiful son, has acceded to their wishes. To that boy I have nothing to say. Perhaps like a great number of others he is drifting with the winds and tide of circumstances into his vocation. To them also I have nothing to say. But to the boy who has the freedom of choice, the strength of mind

and the earnestness of purpose to determine seriously for himself what his life's work shall be, I have a message. And if I succeed in being of any help to that boy my desire will be realized.

The deciding factor with many boys is the money consideration. The seeming promise of a large income in a vocation is the great inducement to a boy, for boys, like all of us, are human. But even aside from that defense, we must recognize the fact that the comforts of this world were made for man's enjoyment. With society at present, the greater part of these comforts is rep-

*This oration won second place in the Senior M. I. A. public speaking contest, June, 1915.

resented by a large income. And if a man seek to gain these satisfactions he is surely justified in so doing, provided, he shall give value received and tread no fellow creature in the dust. We can then hold him guilty of no moral wrong.

Shall we say then that the question of income should be the primary consideration in choosing a vocation? No, indeed not. At the summit of every vocation—law, teaching, business, journalism, engineering—stand out prominently in every community a handful of men who are highly skilled and large-salaried in proportion. One of these men could not undertake the vocation of another and succeed equally well in it. Lower down in these same vocations are large numbers who are inferior in skill and ill-paid in consequence. In this class, unlike the others, there is a constant movement of men from one vocation to another. The man who fails as a teacher experiments with law, and the man who fails in both law and teaching enters into a business project. With these men society pays for efficiency and skill and for nothing else. Do not be deceived into supposing that the law or medicine are roads to greater wealth and success than teaching or journalism; it is not so. The sooner that a boy can have engraved deeply on his mind the truth that society pays for the quality of the work done, regardless of the kind of vocation, the greater will be his ultimate success.

There should be but one consideration in choosing a vocation. It is fundamental, it is simple, it is natural. I am convinced that is the way God intended us to find our places in society. One should choose the vocation that best fits his type of character. Isn't this the way that we presage the future of our companions? When we see a quiet, hard-working, young fellow, who cares little for social functions but who is fond of nature and takes delight in working in his garden, we immediately say, "What an excellent farmer he would make!" When we see a boy with a striking personality, who is a clear thinker and a fearless speaker in public, we say at once, "There's our future court lawyer or legislator." The sympathetic boy about whom the children delight to gather is the coming teacher, in our eyes. These boys seem to have been born to their work. At least during youth they have apparently grown to fit these vocations.

But these conclusions are the result of observation. How can a boy judge for himself what vocation his character will best suit? This is not an insurmountable difficulty. Remember, character expresses itself in natural inclinations and desires. Every boy has some useful kind of work which he performs, not because duty demands it or because a reward will be forthcoming, but just because he enjoys doing that kind of work. This represents his inclination, this is the expression of his character vocationally. I know a young man who is reasonably successful with

his books and who, therefore, persuades himself that his greatest success will be in the school room. Yet the moment his school work is finished he dons an old pair of overalls and absorbs himself for hours in tinkering with an automobile or bicycle. He is not required to do this. Thus, you see, his natural inclination makes of him a mechanic. Tom Jones works his way through school by reporting for a newspaper. But his lessons receive half the attention they should and his newspaper twice the attention necessary to earn his money. With reluctance he leaves his reporting for his books and with alacrity he forsakes his studies to write up a piece of news. He is a journalist by nature. Let this be your motto: the boy's hobby is the man's vocation.

But suppose a boy be unskilful in his hobby? is he then to make it his vocation? Yes, even in that case a boy should make his favorite pastime his vocation. The presence of that very inclination indicates a latent ability. And his interest in the work will lend the necessary impetus to his endeavor that will develop the faculty. Do you know, O. Henry worked for seven years before he was able to write a story that an editor would publish? So long was he excluded from print that his friends pronounced him a failure as an author. And yet he developed an ability to write that made him America's greatest short story writer. Genius has but two qualities, a whole-souled inclination for a certain work and unflagging energy in doing that work.

But let me add a caution. Be sure that the inclination is the most natural expression of your character. Do not be deceived by some idle fancy. This mistake was made by a young man of our community. He imagined himself arguing cases of national interest before the Supreme Court of the United States with such unanswerable logic that the public were amazed at his intellect. So fascinating were those pictures that he persuaded himself that his inclination was for the practice of law. But after he had hopelessly tangled his brains with technical details and broken his fighting spirit with several severe defeats, his interest in law left him and he drifted into other vocations. In contrast with this, another young man of our community early acquired an aptitude for playing an old organ. His long-suffering relatives were soon compelled to relegate him and his ancient organ to the barn. In spite of derision he continued to play that old instrument, without danger now to anybody's health. His was not an idle fancy, for out of his boyish inclination he developed excellent musical ability. This man is our own Evan Stephens. He has been for years conductor of the world's most famous choir, and has commanded the admiration not only of the people of this intermountain region, but of the nation at large.

And now, boys, I ask you to consider this matter carefully. for yours alone is the ultimate decision. Remember that on your

selection of a vocation may depend in great measure not only your own happiness and success but also the happiness and comfort of those who will look to you for support. You may never be able to estimate the consequences of a wrong choice. When you consider this, bear in mind that every vocation offers a good chance for wealth and that your income will depend largely on the degree of your efficiency. For this reason do not make wealth a vital consideration. Choose, rather, the vocation that will best develop your strongest natural tendencies, and that will expand your character into its fulness of power. Then will you have found the road that leads to that great goal of vocational endeavor—success.

Yellow Clover Blossoms

Little yellow clover blossom,
Shining on your stem,
I would know, from you, your secret,
Prize it as a gem.
Busy bees around you flutter
Sipping nature's sweet,
Feeding thousands with your nectar,
Making life complete.
Tell me, little clover blossom,
In your language clear,
How you gather all your sweetness,
Breathing love and cheer?
You must surely hold communion
With the courts above,
Quaffing wisdom from that fountain,
Flowing out with love.
Spake the little clover blossom,
Told her story true,
Told of love and joyous service
'Neath the sky so blue.
Said, if man would learn her secret
And in truth be free,
He must drink from nature's fountain
In humility.
Said, with God no fear nor favor,
(Love and law are one)
Naught but joy and choicest blessings
Where his will is done.
They who will may gather sweetness
And through life, forsooth,
They who will may hold communion
With the God of truth.

Nathan, Come Home!

BY F. E. BARKER

"Nathan, come home!" These were the words of President Brigham Young, received in a brief letter by his nephew in about the year 1850. They were words indited with all the wisdom of a philosopher and the inspiration of a prophet. Obedience to them might have resulted to a promising young man in a life of honor, happiness and perchance of immortal fame and unfading glory. But mark the lesson.

It was in a Hospital for Old Men, in the city of Parramatta, about 20 miles inland from Sidney, New South Wales, Australia, on the 24th day of July, 1899, these words were rehearsed, in pathetic sadness, by Nathan Young to two or three "Mormon" elders, for whom he had sent, after learning that they were in that vicinity. Nathan Young was then apparently a broken down old man, 72 years of age, and having the appearance of being in the last lingering weeks of a wasted life. He was a nephew, he said, of President Brigham Young, the latter having married a Miss Angell, sister of architect Truman O. Angell, and a sister also of Nathan's own mother. Nathan had been baptized when 16 years of age in the Mississippi River by Brigham Young, and was in Nauvoo at the time of the martyrdom of the Prophets Joseph and Hyrum Smith. He started westward with his people in the great Exodus, and became a member of the "Mormon" Battalion. After the long march of that heroic band, he re-enlisted, in California, in July, 1848; and after eight months further service for his country, he was mustered out in the midst of the gold excitement of those days. He went to the gold fields, and accumulated a considerable sum of money.

It was then that he wrote to President Young: "Uncle, what shall I do?" The answer also was brief as it was fraught with prophetic wisdom—"Nathan, come home!"

But Nathan loitered, and soon his money slipped through his fingers. He caught the gold fever of Australia, then coming to its height, and hastened to that far off land. When the writer saw him there, nearly fifty years afterward, he appeared to be the veriest wreck of his former self, dissipated, disappointed, and probably in the last lingering stages of disease. Good fortune had failed to attend him in that land; his life had been a varied and a hard one, full of trials and vicissitudes. He shed

bitter tears, indeed, as he contemplated what he had lost, compared with what had been achieved by his people as recounted by us.

Among other things, he gave vent to such thoughts as these: "Yes; if I had followed Uncle Brigham's counsel, no doubt I would have lived and prospered with my people; my hopes would have been anchored, and I would have been happy. Instead, I have lived a life of dissipation a wandering celibate, and have become an object of charity. I have reaped my harvest, and it means to me the depths, yea the very dregs of disappointment and failure. Had I obeyed that short message, I would have been one with my people, married one of the fair daughters of Zion, and would have had a posterity to bear my name in honorable remembrance to future generations, and the name of Nathan Young would not, perchance, have been destined to be lost from the earth. But now I am alone—no children, no home, and until I heard of you I felt I had no people, no dear ones on earth."

As we talked to him, tears of joy filled his eyes at the thought of having been brought back into communication with his people. Then I said: "Yes, brother, it has been a great disappointment to you, indeed, during a very long period, and now your Uncle Brigham has gone to the other side; but yet you may picture, in your mind's eye, that he is still calling, beckoning from the realms of immortality, 'Nathan, come home!' But, said I, there is another call first, if you wish to heed it. There is a cousin of yours, Brigham Young, yet living, an apostle of Jesus Christ, teaching a gospel truth that if you will you may yet come and partake, and you may weld links that will give you a life of eternal increase and immortality, even in the world to come. Brigham Young says now to you, 'Nathan, come home!' As the president of the Australian Mission, I will write him, and let him tell you himself."

Then the old man's hopes seemed to return with great buoyancy, and he rejoiced beyond description as we blessed him, as the servants of the Lord, and promised to remember him in our prayers. In a few weeks, his health had, in a degree, returned, and I befriended him by preparing application and proofs for a pension, which afterward resulted in his getting a neat sum from the American government. In due time loving words came from his own sister, Rachael Frazer, of Wanship, Utah; and from his cousin Brigham, in Salt Lake City, came the message again: "Nathan, come home."

In course of time, he was sent to Zion with emigrating Saints, and rejoiced with his relatives and his beloved people, and his bones were there laid to rest, by the tender hands of his loved ones, after he had reached an advanced old age.

But all through his life, from the days of his early manhood, there rang through the ears of Nathan Young that message, so searching and full of meaning—"Nathan, come home!"

Nathan, when youthful, was loyal and true,
 And in ranks of true patriots stood,
 And he marched 'neath the flag: the red, white and blue,
 In the cause of the just and the good.
 But temptation was strong that allured him to roam,
 When a message from Brigham called—"Nathan, come home!"

The glint of fair fortune and gold in their gleam
 Beckoned hard to his young heart to spurn
 That voice of the Seer, and he followed his dream
 Ere homeward again he would turn.
 But it burned in his heart—"O Nathan, don't roam!"
 'Twas the voice of the Prophet—"Now, Nathan, come home!"

As he wandered afar 'neath the Cross of the South,
 And fortune ne'er came to his hand,
 Though his feet oft were blistered, and thirst-parched his mouth,
 While vainly he searched through the land,
 There would come to his soul, like the wind in its moan,
 "Uncle Brigham has called you—O Nathan, come home!"

His heart oft was faint in that land far away,
 Where the seeds of his ruin were sown,
 For sad was the gloom, the awful dismay,
 To think of that message, and own
 That unheeded it came ere he wandered alone,
 When his loved one, the Prophet, called—"Nathan, come home!"

* * * * *

But a message from Brigham there came once again,
 When Nathan was aged and infirm,
 And his heart, being softened, he gladdened that then
 There was help and he homeward could turn;
 And he roused, and accepted that call o'er the foam
 From Brigham, the younger—"Now, Nathan, come home!"

He came forth to Zion, his loved ones he met,
 And accomplished his mission before
 He was bidden beyond by those words, ringing yet,
 E'en that message repeated once more—
 "O Nathan, now come, on the earth cease to roam"—
 'Twas Brigham, the Prophet, called—"Nathan, come home!"



UTAH BUILDING, PANAMA-CALIFORNIA EXPOSITION, SAN DIEGO

The Panama-California Exposition, at San Diego, is located on a 1,400-acre park of rolling hills. Situated in the midst of the city, the park will continue a public ground, and the trees and flowers and a number of the buildings will fortunately remain permanent. The west approach is by a great reinforced concrete viaduct of the "cantilever uni type," a masterpiece of engineering which bridges the cabrillo canyon. It is 1,010 feet long, and rises from a stream and lily pond 130 feet below. From its parapets one gets an idea of the marvelous planting of trees and flowers of all kinds which constitutes one of the most important features of the exposition. Pepper, palm, and eucalyptus jungles and groves, a tea plantation, and the varied agriculture of the great southwest, grow in rich profusion. Spanish style of architecture dominates—everything is Spanish colonial—Indian, Mexican and Mission types have here received a new birth.



A VIEW OF THE PANAMA-CALIFORNIA EXPOSITION FAIR GROUNDS,
SAN DIEGO

The Solid and Enduring Satisfactions of Life

BY DR. E. J. MAC EWAN, PROFESSOR OF ENGLISH, KALAMAZOO
COLLEGE, MICHIGAN

[The principal speaker to the June 8, 1915, graduating class of the State Agricultural College of Utah, on the occasion of the twenty-fifth anniversary of the opening of the college for service, was Dr. E. J. MacEwan, of Kalamazoo, Michigan. His address is a strong appeal to the youth of our land to seek the solid satisfactions of life. What to do to obtain these, and what to avoid, are clearly set forth in the address.—EDITORS.]

Friends and Members of the Graduating Class:

When, four years ago, you entered upon your college career, you began a search for the sources of the solid and enduring satisfactions of life. These are still your objective—not the gratifications of this hour, or of tomorrow, but those satisfactions which will last and increase. Of these the one indispensable, the basis of all others, is physical health. The educated young person ought to be a clean, wholesome, vigorous animal. This is the foundation for everything else. Upon this is built everything in this world of domestic joy and professional success, everything of a useful and honorable career. This being clean, vigorous animals, full of vitality, involves much more than you are likely to suppose. It implies not condescending to the common barbaric vices. It involves avoiding gluttony, drunkenness, sensuality and uncleanness of every kind. It involves having a body, a fit habitation for God Almighty. It is a splendid thing for youth to have animal spirits—a finely descriptive phrase. It is a healthy thing to enjoy each day of college life and of after life, sports and active sportive bodily exercise. Athletics and calisthenics have always been associated with the achievements of mind in every successful civilization. Vigor of body assists mental accomplishment. But play must be an incidental in a satisfactory life.

Next, to make sure of durable satisfactions in life, you ought to develop a faculty of strong mental grip, a wholesome talent for hard intellectual exertion. You aimed at intellectual power and purpose. In all the occupations—learned, scientific, commercial, industrial—large mental enjoyments should come to the educated man or woman. The great distinction between you who have had opportunity for prolonged education and the larger class lacking

this opportunity is that you will live largely by the exercise of intellectual powers, and therefore get greater enjoyment from life than those who live largely by the exercise of bodily power. You ought, therefore, to have obtained here trained capacity for mental labor, rapid, intense, sustained, the power of keen observation, just influence, and unfailing foresight. Mr. Wilson has said that college graduates of this country have no right to a distinctive place in any community unless they can show it by intellectual achievement; and that if a college is a place for distinction at all, it must be distinguished by the conquest of the mind. So firmly does Mr. Wilson believe in the intellectual side of college life that he has said if the Angel Gabriel should apply for admission to Princeton, and fail to pass a rigid entrance examination, he would be told to go about his business and not waste his time in that college. He indicated another side when he said that if Satan should apply, bringing a dozen extra credits from the most famous secondary school in America, all rated A, he, for other reasons, would not be admitted—and *not* encouraged to go about *his* business.

But there is something beyond vigorous physical health and acquired power of intellectual labor. The objective of all worthy higher education is intelligent, wholesome, earnest manhood and womanhood: the means to this objective, the use of all phases of college life—class-room exercise, library, laboratory, including the farm and the shop, social life and the various organized student activities; and along with these intimate relations with instructors of large ability, unquestionable equipment, lofty character, and strong and sympathetic personality. Is not this sound educational theory?

Higher education should help in the formation of right ideals, not only of thinking, but of doing and living. It must not only train the mind to think, but the imagination to see and create, the heart to feel and desire, and the will to determine to have, to be, and to do that which is noblest and best. Never in the history of America has the college had more need than today to hold clearly before itself the great intellectual and spiritual purpose of its work,—to stimulate, to awaken, to quicken, to feel; never has the nation had more need of the help of educational institutions. We are a country of wonderful material advancement and wealth, but we cannot remain truly great without spiritual development. No people can succeed permanently without high aims and ideals. Reach must exceed grasp. It is the business of college men and women, consciously to strive to develop the reach.

Your State is the gem of the Rockies. As rich as California in gold, and as Colorado in silver and lead, it excels them in its great, gleaming beds of precious stones. The cattle on a thousand hills are yours. Billowy herds of sheep surge on the moun-

tain sides. Viewed from the foot-hills, rich, well-tilled fields checker the broad valleys with green and gold, and are dotted with neat and delightful farm hamlets. So fertile and diversified is your soil and so varied the climate that the cereals and roots of the temperate zone flourish in some parts while the fruits and other productions of a warmer clime abound in others. Miners' cabins cluster in gulches and canyons. Every source of industry that goes to the making of a great, independent commonwealth is here, and is being rapidly and thoroughly developed. A generous government is placing in your hands vast means, supplemented by the appropriations of a far-sighted legislature, to perfect your agriculture and allied industries, to conserve your material resources, and to render your homes sanitary, convenient, attractive and even luxurious. You have been trained here, young gentlemen and ladies, to do your part in this material development, and you will do it well. And here is a source of solid enduring satisfaction in life.

But you have a still higher work to do, if along with this you would still further secure solid, enduring satisfaction.

Many of the old forces for good that furnished past generations a present help in time of trouble have ceased to be operative or are fast losing their efficiency. We are no longer a Bible-reading people; the church and the Sunday school are losing their hold; family life is fast becoming less intimate and watchful; respect for law and authority is decreasing, while forces for evil are steadily multiplying. The moving picture shows, in spite of the censors, and the vaudevilles, cheap and commonplace, if not vulgar, the trashy magazine, the scandalous reports and the vulgar comic Sunday supplement of the newspaper are but a few of the agencies at work, which have already helped to bring about a cheapening of ideals, a lowering of standards, a blunting of the finer sensibilities and distinctions, ominously perceptible in the American people, both adult and youth.

The lust for material, commercial and political power blinds men to their public duties and most solid personal satisfactions. There is too much passion for gain, and pessimism toward national institutions. If we are to avoid the paralyzing curse of class and caste and secure social satisfaction we must remember that equality, personal liberty, and all our free institutions are the offspring of religion, and so hold fast to the moral, the ethical, the religious, in our search for the solid and enduring satisfactions in life.

Don't be afraid of religion. It's a good companion. Religion is just the art of living—and nothing else,—living with head, and heart, and hand; with eye, ear, palate, with conscience and reverence. It is the life of the whole man. Living less than this is not religion; living more is impossible. Religion is reverence for God, and loyalty to God, regard for the rights and feelings of fel-

low men. It is doing justly, loving mercy, having pity for the sinful and compassion for the unfortunate. It is walking humbly with God, and doing unto others as you would that they should do unto you.

The chief end of education is the making of men and women,—the process of developing a power within which enables the human being to dominate the instincts and habits of the animal, and direct his life by the light of reason. Man is a part of the material world; but he belongs also to the world of mind and spirit. Education should give him the power of intellectual freedom, and make him sensible of the duties and worthy of the privileges of a person in the midst of a universe of things. College education should transform the school-boy and school-girl into the man and woman of the world, into personalities who can move more freely and familiarly in the midst of the world's activities, who can speak its language, who are conversant with its thought and manners, who can interpret its life. It should develop not only power but spiritual responsibility for the use of that power. It should fit the student to take his place, to do his work, to play his part in the great community of his fellows. It should be a training undergone for the sake of learning and for the benefit of the State as well as for the individual.

Your peculiar education should fit you for citizenship and public leadership, as well as equip you for a trade. It should develop spiritual responsibility for the service of humanity and a broad preparation for living, as well as for the quest of a livelihood. Your vocational education and technical training are absolutely essential, but so is that part of your education which fits you to respond intelligently and with free connection to the vocation of being men and women.

You have had some training in the humanities and in science; in the humanities,—in some of the great world-languages and literature, history and philosophy,—because they are the conservators of those great human forces which make for the advancement of knowledge and the civilization of the world; because they develop both capability and resource; because they give you a knowledge of man as he has been, and as he is, and of the intellectual and moral world; because they put you in possession of the race experience, so that in your own minds you hold the treasures, not only of the world in which you live, but of the world of the past, with its art, its customs, its manners, its morals, its institutions and its achievements.

But your training has been especially in the sciences, because they give you indispensable knowledge of the multitudinous phenomena of the external world, because they are liberal and liberalizing studies, because their pursuit is a training in habits of precision, of accurate observation, of closely articulated reasoning, of

devices for experimentation and of appreciation of the valid ground of proof; and because in their application lies the perfecting of all those interests, industries, and occupations which your college was founded to foster. You have not neglected economics, and political and social science.

You have been trained in the facile and accurate expression of knowledge. You have learned that the ability to put thought into adequate and accurate expression essentially characterizes a free spirit in the world of mind. To see, to think, to feel, and then to remain dumb is intolerable bondage. Every educated person should certainly understand his own tongue, and have some appreciation of its power and beauty, and of the glory of its literature. The college graduate should not only be able to speak his vernacular, but speak it as to the manner born, and not as a barbarian. He alone can give vitality to knowledge who has acquired the power of communicating it to others with grace, simplicity and convincingness. In our use of this varied knowledge and this accumulated power and its application to the problems of material prosperity, individual and public, you have a source of solid and enduring satisfaction.

There is, however, something beyond this acquired power of strenuous intellectual labor applied to material prosperity. Shakespeare says:

"The purest treasure mortal times afford
Is spotless reputation."

This spotless treasure is won by living with honor. There are things an honorable man does not do. He never wrongs or degrades a woman. He never cheats or oppresses the weaker power. He never betrays a friend or truth. He is honest, sincere, candid, generous—generous not only with his money, but in his judgments of men and women, and of nature and the prospects of mankind. Generosity is a beautiful attribute. He obeys the great command, "Thou shalt love the Lord thy God and thy neighbor as thyself." What is the tribunal which declares at last, "This is an honorable man"? You have been looking for this favorable judgment from your elders—parents, instructors, elder students, and very likely you have had it. But these are not the ultimate tribunal. That will be your contemporaries and the younger generation: and their judgment will be formidable and unavoidable. Live in fear of that tribunal—not in abject fear, for independence is an indispensable quality in an honorable person. An admirable phrase in our Declaration of Independence is "a decent respect for the opinions of mankind." Cherish a decent respect for the opinions of your contemporaries, for much of your usefulness and influence will depend upon it; but let it not interfere with your personal declaration of independence.

Look forward to the important crises of your lives, which may be much nearer than you suppose. Perpare for the judgment of the ultimate human tribunal. Young men, live as if next week you were to marry the purest woman on earth. Young women, live as if next month you were going to be queens. Has your education prepared for you the solid enduring satisfaction of this kind of life?

Your training has developed your intelligence, strengthened your faculties, refined your taste, advanced your efficiency and enlarged your purposes. Has it increased your self-respect, strengthened your moral faculties, refined your moral sensibilities, and enlarged your sympathies? It has helped you toward becoming independent, self-supporting men and women. Has it helped to develop in you that lofty manhood and womanhood which is the very core of patriotic citizenship, and the firm foundation of solid, enduring satisfaction in life?

A bright, strong, well-trained mind, stocked with the treasures of knowledge, but not animated with high ideals, not steadfast with a fixed moral purpose, is a sad and sorry spectacle. All education is supposed to lift men above the common, baser crimes. Petty theft, burglary, drunkenness, disorderly conduct, licentiousness are impossible to any one with the least pretension to scholarship. But mere intellectual education has not always lifted men above forgery, bribery, perjury, counterfeiting, and gigantic fraud and speculation. Two well educated young men in my home city have just been convicted of grand larceny and embezzlement, occasioning a failure of \$3,500,000; and their father, a graduate of the State University, is indicted for the same offense and will be convicted by the same evidence. A former treasurer of the State of Michigan is serving a long term in the state prison for appropriating to his own use several hundred thousand dollars from state funds. A former president of the National Education Association is still in the penitentiary of Illinois for fraud, forgery and embezzlement. A former president of the United States, whose acquaintance I made on this College Hill, A.B., A.M., LL.D., Harvard, made the public declaration when nominated for a second term, that he would in no circumstances be a candidate for a third term, but his intellectual education did not keep him from changing his mind when there was again a contest for the great prize. His peculiar interpretation of that famous declaration, it cannot be doubted, has failed to give him or his political party a great measure of solid, enduring satisfaction.

Those acquainted with the administration by educated gentlemen, of the federal appropriations for agricultural colleges and experiment stations, will recall that many ugly rumors of the diversion of these funds to personal or other not altogether patriotic uses have been verified by remorseless investigation.

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Enlightened intellect must be dominated by great-souled, holy enthusiasm for righteousness, before it can give the solid, enduring satisfaction of life. Intellectual education may quicken and stimulate the mental powers, but it cannot strongly touch those inner motives of the soul which impel toward righteous conduct, and individual or national justice.

Cultivation of the intellect alone, then, will not fully answer the purposes of a wise education. Crimes of the higher passions, of reflection, as self aggrandizement in wealth, in place, in political, or national prominence under the pretense of patriotism, are not at all uncommon among the highly educated who have given the intellectual full sway to the neglect of the moral. Symmetry of character, balance, is what is needed. The moral or religious faculties may be so developed as to make of the student a fanatic or religious monstrosity; but the ethical, the moral, the religious, is the supreme faculty; and to have slighted this in the process of your education would have yielded a more distorted result than to have built up only the ethical.

Man shall not live by bread alone, yet bread is important. Man must live before he can live well. It is essential that men make a living—sometimes. The importance depends somewhat on their fitness to live at all. Cultivated brain has a commercial value. Young people are quick to see this and are flocking to the colleges. This pecuniary value of scholarship can hardly be overestimated. But do not forget how easily this key to the treasury vaults of earth may be made to unlock the treasures of heaven. Culture should be no mere cart-horse. There is one universal mind, common to all men. Every man has an inlet to this, and to all of it. He who is once admitted to the right of reason and to the reason of right is made a freeman of the whole estate. What Plato has thought, this man may think. What has befallen any man this man may understand. What a prophet or a saint has felt, this man may feel. Whoever has access to this universal mind is a party to all that is done or can be done, to all that has been enjoyed or can be enjoyed, *i. e.*, to all the solid, endurable satisfactions of life.

Your college education should introduce you to this universal mind. Whatever your career—farmer, housewife, teacher, engineer, merchant, manufacturer, lawyer, doctor, banker, editor, you should be ashamed if, in spite of all the dirt and din of the world, you do not lead intellectual lives. And familiarity with the intellectual does strongly tend to purify and elevate men spiritually. Goodness is a citizen of the rational world, some resident in which will lead toward moral cultivation. Learning has a priceless value beyond its power to coin wealth. Many a man first fully appreciates this truth when unmeasured success in business

reveals to him his unmeasured failure in the business of living. Wealth is a great good. Its pursuit is honorable and commendable. It underlies all the high, persuasive culture of the world. But he who trains his mind to make it a tool, who sharpens his wits as he would file a saw, who goes to college as he would go to the market to bring back a load of goods to sell, must be inspired with a higher ideal of learning before he is worthy to be called a gentleman, with the "complete and generous education which fits a man to perform justly, skilfully and magnanimously all the office, both public and private, of peace and war."

President Wilson recently gave Phi Beta Kappa members about this advice:

Young Ladies and Gentlemen—Why did you come to college? Not that for yourself alone your eyes might be lifted to a larger horizon than other men less instructed have not been privileged to see; but you also wanted to lift the eyes of these to this broader horizon. The professed purpose of your ancestors in the conquest of this America was to see to it that every foot of the continent should be the home of a free self-governed people who should have no government not resting on the consent of the governed; no institution not for the common good; that every citizen of whatever race or class should have equality under the law, and equal opportunity for life, liberty, and the pursuit of happiness. You cannot set limit to such knightly adventurers. Their day is gone; but their spirits stalk the land carrying inspiration wherever they go, and everywhere reminding men of the fine lineage of those seeking justice and civic righteousness. How many of you will devote yourselves to like adventure? How many of you will volunteer to carry spiritual messages of liberty and equality and justice, as well as worldly messages of intelligence and honest industry to the world? How many of you will forego, for the service of your fellow mortals, everything but your allegiance to truth and right and freedom and justice? We live but once in this world, and we live without distinction if we do not live the life of sacrifice. We die but once, and we die without distinction, if we are unwilling to die the death of sacrifice. Do you covet honor? You will never win it by serving yourself. Do you covet distinction? You will never win it except as the servant of mankind. Do not forget as you leave these halls why you have been here. You have been here not merely to prepare yourselves to make a living. You have been here in order to enable the world to live more amply, to live with greater vision, to live with a finer spirit of hope and achievement. You have been here that you may enrich the world, and in this world-enrichment you will find the richest solid, enduring satisfactions of life.

Shooting the Apolima Passage

BY J. V. NELSON

Apolima, a mile and a half long and three-quarters of a mile wide, is an island rising sheer out of the sea to the height of probably one thousand feet. It is no more nor less than the crater of an ancient volcano, and some idea of its shape might be obtained by placing the hands together as if to catch something. It is only on one side that a landing can be effected, as there is just one narrow passage through which a boat can enter, and "shooting the Apolima passage" is a sensation never to be forgotten.

In bad weather, it is impossible; in fine weather, it is a feat. If you are wise you will not attempt it without a picked crew. There is scarce a white who has dared to pilot a boat through the passage. A false move of the steersman means the loss of the boat, and a very unpleasant experience to its occupants. Sometimes the natives wait for hours for the right wave to come in; at last the wave they are looking for rolls in, and along with it you go. A false move now means catastrophe. Every eye is alert, every movement is conducted with the greatest precision. You are swept onwards towards the mouth of the passage, and you enter it shivering, as you feel certain that nothing can prevent you from being dashed to pieces on the rocks, on which you feel you are being shot as from the mouth of a cannon, so swift goes the boat. But suddenly, just as all hope has departed, and the deafening noise of the sea, beating upon the rocks, sounds loudest in your ears, and your eyes are almost blinded from the spray, the pilot does his work. The boat takes a rapid turn; lurches, rights itself, and you shoot over into the stillest of lagoons. You are in calm waters, a quiet and beautiful lagoon, therefore you heave a sigh of relief as the danger is past. Almost before you know it, you are being assisted out of the boat by the Apolima natives.

There are not many natives here, but those who have made it their home, live in a delightful place; a small valley surrounded by high walls of rock forming as picturesque a scene as can be imagined.

As you waited your opportunity to enter the passage, so you must bide your time for going out; and if the element of risk is not so great, it is hardly less exciting. Once you have "Shot the Apolima Passage," you are glad enough when you have left it far behind you, and it is seldom that one wishes to repeat the experience.

APIA, SAMOA

Picturesque Reminiscences

BY SHIRLEY PENROSE JONES

Man, if he willed, could learn wonderful things from the Books of Time by observing the physical changes that occur in the face of nature, and then the utter failure of Time to remove the traces of important events that are associated with the places physically changed. We gaze, delighted, at a mountain whose rugged face is scarred and mutilated and not easily recognized, because here, it may chance, a great deed was done, although the present appearance of the place may by no means be suitable for idealistic reminiscence. And so it is with men. Though their lives may hold something we disdain, yet if in those lives they performed some worthy act, that is later held up to counterbalance the other.

And we have numerous examples of the clemency of Time. One at least is that of our most romantic and charming river. Its beauties are marvelous, and it is enchanting to review the long list of its associations, connecting it closely and tenderly with sacred incidents of our national life. We might truly designate it our "National River." No other can be so heroically portrayed as this. We have mightier, and some may be more beautiful, but no other river combines within it all virtues to make it such a paragon as this. The Potomac is the river of Washington, of Marshall, of Lee, and many other of our eminent Americans have received their inspirations from it. We have no cause to hesitate because of its associations with the famed Confederate, General Lee, for he was a great American and a worthy foe. Time has proved his error, but has not impugned his motives.

A brief word-picture will enable us to better know the Potomac, though words are imperfect instruments with which to paint it. The most pleasing and satisfactory way for us to become better informed of its charm is to take an evening boat from Washington.

As the day is pondering over its well-performed tasks, and is preparing to retire, we leave Washington and are immediately transported into a different world. The cool, soft river breezes caress and soothe, like a magic fairy, our tired nerves, put on edge by the fierce heat of the city. Slowly and majestically our boat glides from its moorings, and, halting momentarily mid-stream before pointing her nose southward, gives us a wonderful prospect until earth and sky meet in the distant world of blue beyond.

The river, a glowing band, stretches off into space. The red reflection of the sun makes a pathway from earth to heaven and the countless little sunbeams dance and trip along this way with joyous irresponsibility. The water ripples and sparkles and on both sides of the river the entire journey are willows and trees of the deepest foliage. It looks like a band of silver bordered by green velvet. The ride becomes more beautiful as we go along. Little bays and branches of the river, or rather big indentations in the shore, give an appearance of largeness to the general view and make the panorama one of unsurpassed delight. Words cannot express the calm contentment that broods over all nature. Smoothly we glide over placid waters whose cool depths open and let us pass. The willows along the shore come timidly down to the water's edge and drink refreshingly, or else slope gently upward and merge in the rolling farm lands and fields beyond.

The river is fortified with modern guns and equipment, be-

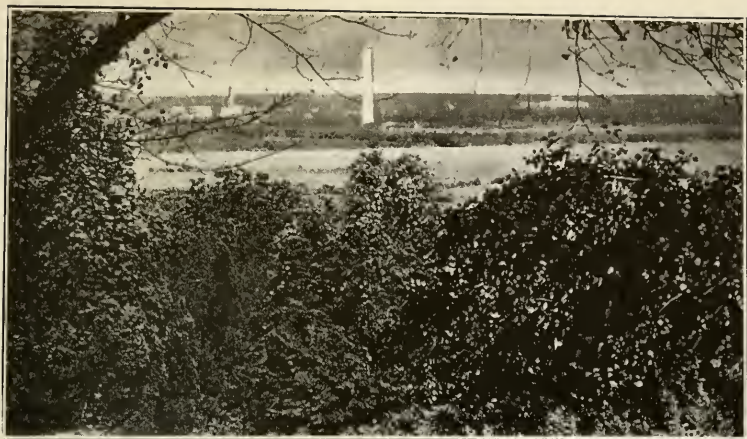


GREAT FALLS, POTOMAC RIVER, NEAR WASHINGTON, D. C.

cause it communicates directly from the ocean to the capital of the nation and makes a desirable approach for hostile vessels.

The sun hangs suspended a moment, shining with fierce color, then lightly rests himself upon the distant horizon. The rippling water dances and capers, and moving lightly to the shore loses itself in the tiny eddies formed. Beyond the fringe of the underbrush, the rolling fields and hills of Virginia, with here and there a white painted farmhouse, are the images of peace and contentment. On the opposite shore are the equally pleasant farmlands of Maryland.

Slowly the sun goes down. The twilight solitude enfolds the earth, and we are soon transported miles away from human inter-



WASHINGTON, D. C., FROM ARLINGTON

course. The deepening shadows softly fall. The gurgle and murmur of the water against our boat are faintly heard. The wild fowl's cry comes weirdly across the wide expanse. In fancy we leave the present age. The woods hold strange images which soon take form. We see the peaceful farmlands replaced by dense forests. The river no longer treasures modern steamboats on her bosom. She is undisturbed save for one long, narrow canoe lying under the branches of an overhanging tree. Our interest becomes breathless and our vision grows keener. We see gleaming eyes peering from out the darkness. A silent line of somber forms glides noiselessly over the turf. Dusky bodies painted in hideous colors and crowned by heads of coarse raven hair stalk stealthily along. Strange fear arises in our minds. The whispering voices of the evening foretell a tragedy. Suddenly a sound, unearthly as the cry of unchained demons, rends the solitude.

In a little clearing stands a tiny house of logs. Smoke curls upward from the chimney. The pioneer's wife inside is busy with the evening meal. The man is resting from his day of toil, at peace with all, for he is building in the wilderness a heritage for his posterity. He hears the awful sound. His face grows pale, and fear clutches at his heart. Hastily he bars the rude door, and his terrified wife awaits with him in silence the savage onslaught.

Some days later a party of trappers come upon the scene; a smoldering mass of ruins. It is the mute testimony of the conqueror conquered. Thus is told the story of the pioneers, the sturdy race that fought the wild and tamed the earth that progress might come forth, and paved a way for the more timid who should follow. We see the march of events lead on until suddenly we arouse ourselves to find a luminous southern moon shining down upon us. To those whose skepticism flaunts the power of

this majestic stream to visualize the past, we say, behold and be convinced! The mystery of the woods falls upon all.

The splendor of the moon intensifies the beauty of our ride. No more romantic sight can human eyes behold than moonlight on the Potomac. So many stirring scenes of history have been enacted along its banks that we are prone to allow ourselves once more the pleasure of oblivion from the present.

On the Virginia side, some twenty miles from Washington, is Mount Vernon, dear to all Americans. Its broad, rolling lawns slope gently upward to the wide veranda, extending along the front of the old colonial mansion. The house is already familiar to us from the many pictures of it we have seen. A thrill of delight acquaints us with the pleasure we experience in viewing the home of our illustrious patriot. Almost directly across the river is Marshall Hall, home of the great chief justice. The general aspect of the country is sublime, inspiring. One can readily understand how dear were these stately homes to their equally stately owners. Nothing more satisfying can be enjoyed than the vista opened up before us in this river paradise.

Our boat is now headed back to Washington. Too swiftly we glide along, passing Fort Washington on the way. The grim walls suggest war and tumult entirely out of harmony in the atmosphere of peace. But we can readily recall that once the country round about was discordant with vast throngs of men seeking the blood of their brothers, and that sounds of strife and carnage filled the air, driving happiness away and filling men's hearts with fierce hatred never meant to be displayed or felt.

Now the lights of Alexandria twinkle on our left. This is, perhaps, the second oldest city in our country, and once was famous as a shipping port. Here are streets paved with cobble stones placed in position by Hessian soldiers taken prisoners in the War for Independence. On a quiet street, set back among the stately trees, stands a white church where Washington, and later Lee, were accustomed to receive spiritual encouragement.

Soon the lights of Washington appear. The great dome of the Capitol dominates the city, and in the foreground the needle-like Washington monument pierces the sky. But, before reaching Washington, we pass Arlington on our left. Here the National Cemetery has been dedicated and here lie buried the victims of the *Maine*. The picturesque home of Lee dominates the place and is built on an ascent overlooking the cemetery.

There are few places in the world, and fewer river valleys, where so many homes of illustrious men and so many scenes of historic prominence are situated, as in the Valley of the Potomac. We leave our boat with a sigh, but with a feeling of gratitude that Time has so generously dealt with our National River.

WASHINGTON, D. C.

The Undertow*

The Improvement Era Prize Story, June Contest

BY RUTH MOENCH BELL

"Yes, but what's it worth to him? I knew Cameron when a dollar didn't look as big as a mill-wheel. And what's he gained?

"One son's a surgeon. Some say the best in the state. You ought to hear him boast of his \$10,000 practice. That's all very well. But Cameron used to hope for better things from his boy. He used to hope that some day Harry would be so big and skilful and sympathetic that he wouldn't measure his success in terms of dollars and cents."

Outside the curtained booth of the cafe, Mrs. Cameron, an unwilling listener to her family foibles, hesitated. She had dropped in for a shopping rest, and a cup of tea. The voice, in suppressed earnestness, reached her easily. Before she could decide whether to leave, with her tea untouched, the voice reached her again:

"There's his wife. Jean used to be the sweetest little soulful creature a man might hope to find. She gave an eight hundred dollar banquet and ball last week. The biggest social event of the season. What's the result? Some other woman will have to outclass her. And then some man will land in the penitentiary or asylum trying to pay the bill."

Mrs. Cameron tried to move, but her limbs lacked the power. And the man's voice went on:

"Look at his youngest boy, Will, Jr. His father took him in as a business partner, last year, meaning some day to turn the whole works over to him. What's he doing? He's at Kav's every afternoon, dancing. A grown man, in this day and age of the world, when, turn any direction you may, there's a man's work to be done—dancing in the afternoon!

"And Cameron himself looks haggard and worn, as if he couldn't take time to eat or sleep."

There was a sound of shuffling chairs as if the occupants of the curtained booth were getting ready to leave the cafe. The sound broke the spell that was over her. Mrs. Cameron hastily caught up her check and began fumbling for change. With a nightmare weight in her limbs that had held her unwittingly at

*This story won the \$25 prize for June, in the IMPROVEMENT ERA six months' contest, ended in June, 1915.

the table a listener to her husband's disparager—with a feeling that the men must surely emerge from the booth before she could pay her bill, Mrs. Cameron finally reached the street.

Still under the spell of the nightmare that encompassed her, Mrs. Cameron hastened home. Too dazed to think or feel, she went through the episode of dinner. She wanted to go to her rooms and think it out. She dared not go to her home and face it. Unconsciously she studied her husband's face for the worn, haggard look another had found there. It was true, cruelly true, the look was there settled, intensified. Why had another been first to note it?

"Oh, mother, listen to this new record." Will, Jr., burst into the reverie. He always set the victrola in motion a few times before disappearing for the night. "It's one of Dufauere's latest successes. It's an old thing but it's a dream when Dufauere sings it."

The first bars of the prelude brought Mrs. Cameron sharply back to the present—then plunged her remorselessly into the past. She caught her breath. She almost sobbed as the full, rich tones of the famous baritone thrilled into her heart. It was the song of their courting days. She had not yet got over the wonder that Will Cameron had chosen her as his "Maggie."

She hadn't heard the song for years. When was it they ceased singing it?

"And now we are growing old, Maggie,
And the trials of life nearly done."

She dared not look at her husband's greying temples. She longed to draw his tired head to her bosom and weep. That was to have been their closing chapter. Hand to hand, heart to heart, they were to have closed their days—one in every thought and feeling—nearer and nearer to each other as they drew nearer their heavenly home.

Heavenly home! How long since heaven had seemed a reality? How had they strayed so wide of their early path? They must find their way back. She glanced at her husband. Was he also stirred and torn by the dear memories?

Cameron's brows were knitted in irritation. "I wish you'd shut off that wretched noise, William," he jerked out. "What you people find in music beats me. I'd as soon sit through a two-hour sermon."

When was it that music suddenly became a bore, and a sermon something to be endured?

Will, Jr., shut off the victrola and started to swing himself out of ear-shot of the "grouch" that his trained senses told him was coming.

"I saw Lyle Emery today," Mr. Cameron went on. "I believe she still cares for our self-sufficient young prig."

Will, Jr., dropped into a chair.

"Harry's the leading surgeon in this state," she defended, proudly.

"I'd rather my son were a man," Cameron responded curtly. He reached for his cane and started wearily out.

"You're not going back to the office, tonight, surely," Mrs. Cameron protested. Anxiety deepened her misgivings.

"I'm tired, Jean; I'm so tired I can't rest out of the office. I'm going back to look over some papers."

Mrs. Cameron laid a hand on his shoulder, tenderly.

"I left a check for you on your dressing table," was his weary response.

Mrs. Cameron winced as though a lash had been laid to fresh bruises. So that, in his thought, was all he meant to her! He had not been aware of the new yearning that was creeping over her.

Mrs. Cameron sank into a chair. The headlines on the paper her husband had dropped stared up at her.

"Caught in the Undertow."

"That is it," she thought to herself. "That is it!" "Caught in the undertow." We were swimming out into the current of wealth, and the undertow, self-seeking, has caught us, and is dragging our souls down."

How long she sat pondering, she did not realize, but presently there were suppressed voices on the pavement, the shuffling of many feet, a ring of the bell, the sound of the maid opening door, then a scream from the girl, and Mrs. Cameron was staring at her husband's inert form.

"He isn't dead," one of the men assured her. "He got out of his car while it was still in motion. He was flung violently onto his head."

"Phone for Harry," Will, Jr. commanded as he put his ear to his father's heart.

"He's operating on an emergency case at the hospital," the man explained from the telephone.

"Get Dr. Canton right over, then," Will urged, impatiently.

How small he looked, and pale, lying there. And how white his hair was growing. Something smote at the boy's heart as he realized for the first time that his father was getting along in years—nearing the inevitable silence.

"I think he'll pull through all right," Dr. Canton observed some time later. "He's in bad condition all over. I was telling Harry so yesterday. He's been working too steadily."

It was toward midnight that Cameron opened his eyes, and apparently rational, though with his mind far in the past, he exclaimed.

"How quiet and restful it is here when it storms!" Harry was at his side in an instant.

"Only one room and yet how peaceful," the sick man continued.

"He is delirious," Harry explained to his mother.

"No, it isn't delirium," she sobbed. "Listen."

"You're a wonderful mother, Jean," the voice went on, "your boys will be splendid men, reared so close to their mother's heart. You'll keep alive the finer things in them."

Cameron groped for his wife's hand among the covers. When he found it he went on.

"I love to watch Harry's face as you read him those tales of chivalry—of King Arthur and his knights. And is it big Will or little Will who enjoys most your songs with the guitar. Up here in the wilds, with nothing to interfere, you seem to find time to make the three of us happy. A boy never forgets such a mother. What was that you read from Tennyson last night?"

"And though he slip and fall he shall not blind his soul with clay—with clay—with clay," the voice trailed off into silence. Will shifted uneasily as his father's eyes closed.

"He's thinking about those years up in the mountains," he exclaimed in an awed whisper. Mrs. Cameron did not reply. Something gripped her throat so that she could not speak.

"You won't always be out here in the wilds, little woman, among the pines and the quaking asps—the quaking asps," he repeated, forgetfully. "There is timber enough on our claim, and water power. I'll have a lumber mill. You shall have every luxury, little woman—every luxury."

Again there was a silence which no one could break. After a while the sick man wandered on—his mind still in the past.

"We'll make a physician of Harry. The day he graduates I'll give him *Beside the Bonnie Brier Bush*. It will be worth while to give the world a physician like old Doctor MacLure. We'll be proud of our boy, Jean."

Suddenly the old man, his face white and drawn, started up in bed exclaiming vehemently:

"You can't afford to marry? You can't climb up in your profession and keep a wife and family? Then stay down—down among the humble."

"Father, father," Harry soothed, "you mustn't excite yourself."

"Can't you give him something?" Will begged.

"I don't dare," Harry exclaimed.

"Two hundred dollars," Cameron muttered, contemptuously, "two hundred dollars. Did you look at his shabby overcoat? Two hundred dollars for his wife's life. An operation that will take an hour and a half of your valuable time. You'll make a few five-minute visits and the fee? One-third of all that man can earn in a year, if good luck awaits him. What does it cost, Harry?"

What does it cost to look a man in the face and with unflinching conscience tell him your fee? 'Dignity of the profession!' I wonder how much old Doctor MacLure wondered about 'upholding the dignity of the profession'—Doctor MacLure and Old Jess!"

Harry's face was tense with emotion.

"Get mother out of here," he whispered, under his breath to Will, "and send for Canton. I'm afraid it's worse than we thought."

"It looks as if we'll have to operate," Harry remarked to Canton, some time later. "There seems to be some pressure on the brain that keeps his mind in the past."

"I don't agree," Canton replied, after the examination. "Sometimes in these cases of nervous exhaustion a patient mumbles in his delirium, the things that have made the deepest furrows in his brain, the thoughts and feelings that have bit in the deepest."

For weeks the sick man lay in exhaustion—too weary to speak or move—too weary to notice.

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"I found this on father's desk at the office. Will, Jr. hesitated, then handed the book to his mother. "It was open and one line was marked," he added, with a choking remembrance of that line. "I didn't know father read Browning."

With a sob Mrs. Cameron caught up the volume and fled to her room. She dropped on her knees by the couch. It had been long since she had prayed, and no words came now. But a voiceless petition, throbbed in her heart: "Give us one more chance, O God, one more chance."

"Browning!" the thoughts wandered on in her brain. "We used to read Browning together in those long winter evenings alone in the mountains with the pines and the quaking aspens. There was much that we didn't understand," she admitted to herself. "but once in a while something warmed our hearts and braced our souls and kept us striving. Over and over he used to repeat that stanza:

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph.
Held we fall to rise, are baffled to fight better,
Sleep to wake."

"Give us the chance, Father, to fight better. Let this sleep not be the sleep that awakens only beyond. His soul was alive," her thoughts plunged on, "or he would not have gone back to Browning. It was my soul that was sleeping, swathed in luxuries. He was trying and I did not know. The music hurt—by contrast

with the past. Sermons do not bore the man who seeks them alone in his office."

She pressed the volume in anguish—her fingers still between the leaves his eyes had last looked upon.

"I can't read it," she moaned to herself, "not if it is the last—not until I know whether it is to be the last."

Will, Jr. knocked softly on the door.

"There was something else I wanted to talk with you about, mother. I found these plans among father's papers. I talked them over with the directors last night. They say they're feasible, only it will cut down our income considerably. You know, Dad appears to be worrying considerably about things whenever he grows delirious, and Harry says if we can fix up everything that's tormenting him, and let him know the first minute he becomes rational, we may be able to—to pull him through." Will choked on the words, but braced himself again and went on. "He's a big man, father is, the men said so last night. I suppose all this talk about wealth and monopoly has worried him, and he's worked out a plan to put the mills on the profit-sharing basis.

"I want every man in my employ to have a little leisure to think and read, and a little means to travel and have music and books in his home."

"That's part of the address he'd written to read to the board."

"We'll cut expenses down as far as is necessary, Will," Mrs. Cameron said at once. "Your father's plans must go through. Why didn't he tell me?"

"I suppose he thought your heart was set on these luxuries. I know I've spent a lot for nonsense, and worse than nonsense. Then I'll tell them to go ahead at once!"

It was two weeks later in the quiet room that Cameron opened his eyes with the clear light of reason in them. What he saw must have warmed his heart, for he exclaimed almost joyfully:

"Harry."

Two figures turned from the window and drew near him.

"We want your blessing, father," the great surgeon said, simply. "And Lyle has a plan I think you'll like, a sort of graduated scale of fees, dependent upon a man's income. We'll charge the rich fellows enough to 'uphold the dignity of the profession.'"

The old man smiled happily, and laid his hand on the girl's head as they knelt beside him.

"Will, Jr. is down at the mills working like a young cyclone," Harry continued quietly, as if nothing of great moment were implied by his remarks.

"He says that profit-sharing plan of yours is working out like a charm. Now I think you better rest for a few minutes. Lyle

and I shall go and find mother. She's as enthusiastic over this new plan as Will is."

Mr. Cameron closed his eyes to keep back the tears. And his son and the daughter-to-be left the room.

Mrs. Cameron came in with her fingers between the leaves of the book her husband had been reading the night of his accident. She kissed him quietly, then sank down at his side.

"I've been tracing my way back to the old days, and the old ways, dear," she breathed happily. "I found the key in this beautiful volume." She held up the exquisitely-made volume of Browning's *Saul*.

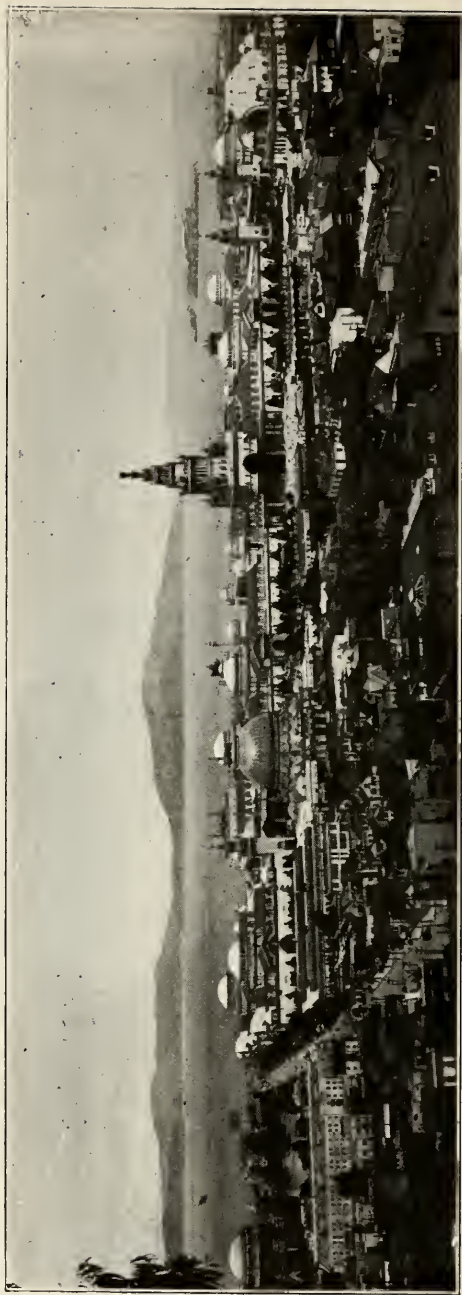
"It is the line you marked, 'Ere error had bent the broad brow from the daily communion.' That was it, dear, 'the daily communion' with God. When we missed that, we let go the hand that guides—the hand that would have kept us up, despite the undertow."

LOGAN, UTAH

A Good Record in Baptisms



Boyd C. Lindsay and E. Ray Miller, Owingsville, Kentucky, August 9: "Some time ago, we made a trip through two of the blue grass counties, meeting with excellent success. Recently, President Lindsay, in company with Elder George H. Bowler, re-visited the same communities. In forty-two days we held sixty-six meetings, baptized twenty-two people. We traveled without purse and scrip and were very hospitably received. Twenty-two baptisms with an average of eleven meetings a week, for six weeks, is a good record, and we returned to headquarters with gratitude in our hearts for these blessings."



VIEW OF THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION

Facing the San Francisco bay, and near the Golden Gate, stands the great Exposition, a proud demonstration of the progress of the first decade of the Twentieth century. The exposition is a complete answer to the thought which lies behind the display of every exhibitor: What has been done since the Louisiana exposition at St. Louis?

As one moves about among the marvelous exhibits and the great courts and palaces, the answer echoes from dome to dome, from the Concessions to the state and foreign buildings, from the sea to the Fountain of Energy:

"Social service," "selective breeding," "sanitation," "pure food," "conservation of the public domain," "the conquest of the soil," "university extension work," "educational movies," "wireless," "aeroplanes," "armaments," "traction engines," "great water wheels," "transportation," "radium," "indirect lighting," "the Panama canal," "trans-continental telephony," "high tension current," and a thousand things unnamed—all big reflections of man's love and pride of progress and power.

Soft tones of yellow, red and green mark the coloring of all the buildings, in restful contrast with the glaring white of the St. Louis Fair and other former expositions of the kind.

The generators which gather electricity for the wonderful indirect Twentieth century lighting, behind which is the no less marvelous Twentieth century power, are located far up in the shadows of the pines that darken the slopes of the Sierra Nevada. The mystic fluid is carried over foot-hills and mountain ranges, gullies, rivers and swamps, over the wide stretch of desert plain, under the San Francisco bay, to light the Exposition and furnish power for its hundreds of massive machines.

The exhibits, in the light of present day up-to-dateness, show how things are done—not only as to light and power, but as to every field of achievement undertaken by the human race.

Editors' Table

Official Announcement

Within the month of September, 1915, there will be issued from *The Deseret News* press a book entitled *Jesus the Christ*, written by Elder James E. Talmage, of the Council of the Twelve. This important work has been prepared by appointment, and is to be published by the Church. The field of treatment is indicated on the title-page as "A study of the Messiah and his mission, according to Holy Scriptures both ancient and modern."

The book is more than a "Life of Christ" in the ordinary acceptance of that title, as it not only treats at length the narrative of our Lord's life and ministry in the flesh, together with his death, resurrection, and ascension, but deals also with his antemortal existence and Godship, and with his ministry in the resurrected state, both of old and in the current dispensation. The sacred subject of our Savior's life and mission is presented as it is accepted and proclaimed by the Church that bears his Holy Name.

We desire that the work, "Jesus the Christ" be read and studied by the Latter-day Saints, in their families, and in the organizations that are devoted wholly or in part to theological study. We commend it especially for use in our Church schools, as also for the advanced theological classes in Sunday schools and priesthood quorums, for the instruction of our missionaries, and for general reading.

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Utah, Aug. 13, 1915.

Early Days in the West

We cull from a very interesting letter, dated May 19, 1915, addressed to President Joseph F. Smith, by the venerable J. M. Studebaker, of the Studebaker corporation of South Bend, Indiana, Mr. Studebaker, among other things, says of the war:

"I can assure you that I would feel very much better today if this war never had occurred. The war has created a great slump in business throughout our whole country. It was unnec-

essary and uncalled for, and I can only wonder, what is the harvest to be? God and he alone can tell."

Mr. Studebaker becomes reminiscent, and writes:

"Receiving a letter from the president of the great 'Mormon' Church naturally reminds me of my life when I was a boy of nineteen, crossing the plains in the first Studebaker wagon. After a weary trip, as we appeared at the head of Emigration canyon, I saw a view that I shall never forget. The train stopped



MR. J. M. STUDEBAKER

and everybody looked down into that beautiful valley and upon the adobe houses in what is now known as Salt Lake City. The memory of that is still fresh in my mind. Our company was made up strictly to convoy horses which we were taking across to California for breeding purposes. I remember how anxious President Brigham Young was to buy some of our horses, and if my memory serves me right, President Wells, then marshal of the city, was also eager to

buy some, but the owners refused to sell them. We had run short of provisions and we stayed near what is today known as Hot Springs for about a week or ten days recruiting our stock.

"Through President Brigham Young we received a full supply of goods for the balance of our trip, and when, in later years, I visited Salt Lake it was always a pleasure to call on Mr. Young and talk business. In those days a man who had been to Salt Lake and had come back to the States, as they called it at that time, was kept pretty busy answering questions, in reference to the country and its customs. I am gratified to know that the Church and the people of the 'Mormon' religion are prospering and growing.

"I will soon be eighty-two years old, and I can assure you that if I take any long trip west, I will take great pleasure in calling on you at Salt Lake. If you ever come east, it will be a pleasure to have you drop off at our factory that we may show you the scope and growth of our enterprise."

An Important Message

In this number of the ERA is printed the address of Dr. James E. Talmage on the "Philosophical Basis of 'Mormonism.'"

The address was delivered on invitation before the World's Congress of Religious Philosophies, at the Panama-Pacific International Exposition, at San Francisco, California, July 29.

It is a masterpiece of clear statements on the foundation facts relating to the religious belief and practice of the Latter-day Saints: the existence of a personal God, whose offspring we are; our pre-existence and eternal duration; man's mission on earth; the transgression and fall; the need of a Redeemer to overcome death and to provide for the resurrection from death to immortality; the plan of salvation through which this must be done; the establishment of the Church of Christ; the falling away from the gospel principles, or the apostasy; the restoration in the current age and the reestablishment of the Church; and the mission of the restored Church to preach the gospel and administer in the ordinances thereof, preparatory to the reign of Christ on earth as Lord of lords and King of kings.

We advise every young man to read this address. It presents to him clear ideas upon a subject that to us is the big thing in life—old though it be. Here we have it presented in authentic form, in easily read type. Do not say, it is an old story printed over and over again,—and so just give it a glance and thrust it aside. Take it, topic by topic, and thoughtfully consider it. You will like your religion better when you finish.

The great congregation in the Civic Auditorium, containing world famous workers in religious and social service from all parts of the earth, attentively listened to its delivery, and were greatly impressed with it. It is the message which we are under obligations to deliver to the world of mankind—a philosophy that should be as familiar to every Latter-day Saint in text and act as the Lord's prayer.

At the Columbian Fair in Chicago, in 1893, Elder B. H. Roberts was chosen to represent the Latter-day Saints at the Parliament of Religions held in Columbus Hall, September 11 to 27, that year. He found it next to impossible to get a hearing. The "Mormons" were practically excluded. So strong was the dogmatic prejudice of the leaders of the old orthodox faiths—which were then looking to the solving of the conflict between those faiths and the seeming menace of material science,—that the "Mormons" were denied a hearing. This, notwithstanding their religious message bore the stamp of practical service to mankind, combined with a strong spirituality so inherent in the true gospel of Jesus Christ. His paper is found in Vol. II, IMPROVEMENT ERA, pp. 584, 673, 750, 831, 893.

Not so at San Francisco where the promoters and managers of the Congress invited the "Mormons" to deliver their message, and courteously gave their chosen representative a prominent place among those who were to take part in the program the first

day. They were pleased to recognize "Mormonism," so called, as one of the great and vital religious movements of the world.

If the Congress at Chicago, twenty-two years ago, treated dogma most; and that at St. Louis, eleven years ago, dwelt largely on learning, it is a fact which most will admit that "in San Francisco the keynote is service." One writer has said, "the Philosophy of 'doing good' triumphs over the philosophy of 'being good' or 'being wise.' It is the new and aggressive philosophy of the twentieth century."

The Latter-day Saints believe in scientific truth, in learning, in service, hence, the leaders of this Congress made no mistake in giving them a courteous hearing.

It is a privilege and duty of the youth of our community to so establish the faith of their fathers in their own hearts that they shall be a light to the world, in gospel doctrine, in scientific and spiritual truth, in learning, and in the philosophy and practice of religion and service. In this way they shall grow strong and pure and great, and the message of salvation which they have inherited, as the sons and daughters of Zion, shall be perpetuated among all nations, tongues and peoples forever. Cast it not aside, therefore, as unworthy of serious and studious consideration, or as of little interest.

The Ogden Tabernacle Choir

The excellent Ogden Tabernacle Choir, in its July visit to the Pacific coast, under the direction of Professor Joseph Ballantyne, was enthusiastically received in all the leading cities, particularly in San Diego before the great exposition organ. This grand out-of-door organ, the largest of its kind in the world, was presented to the city of San Diego by John D. and Adolph B. Spreckles. The choir's work was greatly enjoyed and appreciated, as testified to by the inhabitants as well as by the thousands of visitors who heard its renditions. Miss Emma Lucy Gates, the Utah prima donna, received here as elsewhere all along the journey an ovation. The choir, its soloists, and its proficient director, with John J. McClellan, the noted organist, were similarly appreciated. In the San Diego Fair grounds fifteen thousand people listened intently to the music and song as they floated out over the open-air auditorium into the chief avenues of the marvelous exposition. The enthusiasm was great. In Los Angeles the choir and soloists appeared on several occasions and were well received. In San Francisco, at Festival Hall, the choir was assisted in their several successful concerts by the Exposition orchestra of eighty performers directed by Richard Hageman, the third conductor of the Metro-

politan Opera House in New York City. On Saturday afternoon, July 24, on the occasion of their last appearance, Festival Hall was packed with thousands of appreciative listeners. Here also the choir was assisted by Miss Gates who made a decided impression. The people of California, as well as the press, were enthusiastic in their praises of the choir, its leader, the organist and the special soloists. The choir and all concerned are entitled to Utah's hearty congratulation for their able representation of our Bee-hive State.

Genealogical Society Convention

Early in the year, the California Genealogical Society sent out invitations to the genealogical and patriotic societies of the country to meet in San Francisco during the time of the Exposition in an International Congress of Genealogy. When the Genealogical Society of Utah received this invitation, it accepted it, and immediately appointed committees to work it up. The result was that on July 22, a "Utah Genealogical Special" of fourteen cars containing about two hundred fifty people, left Salt Lake City for San Francisco. The greater number of the party, with the Salt Lake High School Cadets and Ogden Tabernacle Choir, took part in the celebration of Utah Day, at the Utah Building, on July 24. On July 27, the Utah Society held three sessions in the Civic Auditorium, which, though not on the grounds, is one of the permanent Exposition buildings. The exercises were devoted to papers on historical subjects, and a demonstration of class work in genealogy, as conducted by the society. Presidents Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, and Joseph F. Smith, Jr., Nephi Anderson, Susa Young Gates, Elizabeth C. McCune, and Emma Lucy Gates took part in the exercises. The sessions of the International Congress of Genealogy were held in the same room on July 28, 29, and 30. There were representatives from many societies in the United States, and some from Europe. Some very excellent papers were read, and a permanent organization was effected which, it is hoped, will be the beginning of important and far-reaching results. The Utah Society, because of its numbers, and the active and intelligent part its delegates took in these meetings, received full and courteous recognition in the sessions of the Congress. After the meetings the members of the party visited the Exposition, and then proceeded to Los Angeles; then to San Diego where they visited the Fair. At Los Angeles the party separated, but the main body returned to San Francisco and home by way of the Southern Pacific, in the special train. By resolution a federation of the Genealogical Societies was formed under the title of International Genealogical Federation. The official pro-

ceedings of the Congress, by resolution, will be published in the October number of *The Utah Genealogical and Historical Magazine*.

Messages from the Missions

Ready for Tracting

Elder Horace O. Hall, York, England; July 30: "Myself and Myrl Lewis had a very pleasant visit from some of the elders of the Newcastle conference. We visited some of the ancient places in and surrounding York, one of the oldest cities in the isle. We are all happy



and enjoying our labors in the service of the Lord. The picture shows the elders with their bicycles, modern way of tracting in the country, a great contrast to the methods used in early missionary work. Elders left to right: John G. Hancock, Ogden; Horace O. Hall, Victor E. Israelson, Hyrum; Floyd C. Jensen, Huntsville; Myrl Lewis, Marion, Utah; Leonard O. Ockey, Cardston, Canada.

Grateful for Peace

Elder John C. Preston, Chattanooga, Tenn., June 18: "We are grateful for the blessings of peace that we are enjoying in these parts and for the privilege given us to preach the gospel truths among the southern people. We are looked upon as true Bible believers. We are not allowed to preach on the streets in this city so we hold cottage meetings almost every evening in the week, thus adding continually new friends to our list. The southern people here are very hospitable and the majority are religiously inclined. They are a God-fearing people. In our tracting we always take Pooks of Mormon and smaller

books and try to sell them, in which we have good success. We are united and enjoying our labors and extend our best wishes to our co-laborers throughout all the missions."

"Mormonism" Has Friends and Champions.

Elder Irvin L. Warnick, Freeport, North Illinois conference, June 8. "During a five weeks' country trip, covering 250 miles through northern Illinois, these elders distributed forty-five Books of Mormon, 419 Bible commentaries, and 24,731 tracts and pamphlets. They traveled without purse or scrip; and although the stormy weather was uncomfortable, the Lord prepared the way so that friends administered to their wants. They traversed much of the territory where prejudice caused the Saints so much trouble seventy-five years ago. Today a different spirit exists. 'Mormonism' has not only friends, but ardent champions, among a once indifferent popula-



tion. Elders, left to right, standing: Harold W. Nielsen, Hyrum, Utah; U. A. Hudson, Cardston, Canada; M. Hatch, Rigby; Asa E. Empey, Idaho Falls; sitting, E. M. Christensen, Shelley, Idaho; A. H. Stephenson, Salt Lake City; Conference President I. L. Warnick, Monroe; H. C. Sylvester, Elsinore; and F. W. Wayman, Centerville, Utah."

Steady Growth in Numbers

Elder Wm. R. Stoddard, Indianapolis, Indiana, writes, July 8: "We are enjoying our labors in this branch and through persistent efforts of the Saints and missionaries can see the fruits of our endeavors by the steady growth of both members and friends to our cause. We have an ideal circulation for the Book of Mormon. This is causing those who read to have a better feeling towards our people. This book has been the means of causing some to embrace the gospel, they having gained a testimony as to its divinity. We hold one and two street meetings each week. Many people converse, asking further

questions of us and explanations of our teachings. Our Sunday meetings are very well attended and we are greatly blessed by the Spirit of the Lord."

More Interested in War than Religion

Elder Charles S. Schofield, Brisbane, Australia, July 7:

"The people here are more interested in war than in religion, and we are turned from many doors without even having one of our free tracts accepted. We have recently distributed hand bills at the Sunday evening meetings. On these were advertisements for the following Sunday, giving the subject upon which we would speak at the Latter-day Saints Church, Gibbons St. This has attracted the attention of a few people, and so aided us in presenting the gospel to quite a number."

A Sunday School in Germany

Friedrich Radichel, Berlin-Steglitz, Germany, sends the following picture taken on the 6th of June, representing the Sunday School of the Berlin branch, Germany.



The officers and teachers of the Berlin branch Sunday School, L. D. S., top row, left to right: Marta Kuster, organist; Linna Junius and Hertha Noack, teachers Primary department; Max Bonk and Minna Kitz, teachers Intermediate department; Clemens Wolf, parents' department teacher; Johannes Kuster, first assistant; Wilhelm Zumpe, superintendent and branch president; Adolph Reich, second assistant; Marta Schulze, secretary; Friedrich Radichel, teacher Theological department, organist and chorister; Anna Hoffmann, secretary.



BERLIN, GERMANY, BRANCH SUNDAY SCHOOL



Headquarters in New Zealand

The following are the elders of the Hauraki conference, New Zealand, left to right standing: W. J. Olpin, Nephi, Utah; S. S. Decker, conference president of the Maori work, Taylor, Arizona; Glenn J. Thurman, Provo; Van F. McBride, Tooele, Utah; W. L. Adams, Bunkerville, Nevada; sitting: Matthew Cowley, Salt Lake City, Utah; C. B. Stewart, Thatcher, Arizona; John A. Jensen, Redmond; F. J. Foulger, conference president of European work, Ogden; W. L.

Knight, Ogden, Utah. Thames is the headquarters of European work, and is the second largest European branch in the mission.

Branches and Sunday Schools Organized

Elder J. J. Sarbach, Chattanooga, Tenn., July 28: "The elders here are laboring in places where a few years ago elders of the Church were mobbed. Very much interest is now shown and the elders are accorded excellent treatment. Several branches have been organized recently and also many Sunday Schools."

Scarcity of Missionaries in Sweden

Mission Secretary Walter A. Peterson, Stockholm, Sweden, July 20: "All the missionaries laboring in the Swedish nation were present at a conference in Stockholm, July 3 and 4. Here they reported their labors for the past six months, showing satisfactory work considering the conditions under which they are compelled to labor. Ministers in various parts of the island have shown some opposition to which the elders paid little attention. The war is not affecting us very much, except that the cost of living is considerably higher now than before the war. A scarcity of missionaries, however, greatly hinders the work in Sweden. Among the six millions of people of this country we have only fifteen missionaries to preach the gospel. We rejoice that we have been promised more laborers, Missionaries, native and from Zion, laboring in Sweden, left to right, back row:



John F. Dahlman, Orebro, Sweden; Emil A. Neilson, Afton, Wyo.; Edith Landberg, Gefle, Sweden; Emil Hendrickson, Jonkoping, Sweden; Carl J. Sanders, Stockholm, Sweden; Erb M. Johnson, Tooele, Utah; middle row: Peter Swenson, Twin Falls, Idaho; Walter A. Peterson, mission secretary, Salt Lake City; Johan H. Holmquist, Malmo, Sweden; John A. Carlson, Skane conference president, Salt Lake City; Claus Persson, Malmo, Sweden; Nephi Nordgran, Goteborg conference president, Monroe, Utah; Albin Erickson, Mink Creek, Idaho; front row, sitting: Carl J. Lanzen, Stockholm, Sweden; Even Svenson, editor mission paper, Salt Lake City; Hans J. Christiansen, President of the Scandinavian mission, Salt Lake City; Mission President Theodore Tobiason, Salt Lake City; Erik W. Larson, Stockholm conference president, Ogden, Utah; and Nils A. Janson, Sundvall conference president, Thatcher, Idaho."

A Faithful Native Worker Dead

"Finau Meleseini, daughter of Iki and Levaitai Iupou, and a faithful member of the Church, died at Vavau, Tonga Islands, June 18, 1915. She was born March 19, 1904, and was beloved by elders and Saints,

owing to her splendid character, and talent in performing her duties as a member of the Church. She joined the Relief Society when only ten years of age, was secretary of the Primary Association in her tenth year, and never found absent from her duties. She was a faithful attendant at Sunday School, Relief Society and Primary, and the lesson taught by her life is, "Time is too precious for any one to be idle." She was very kind to the missionaries and a leader among her school mates and all she did was done with energy and good will. She spoke English well and had kind words for all. She was sick only eight days but she bore her severe illness with soldier-like fortitude. Her life was an example to all and, though only eleven years of age, her character was of the kind that will merit eternal life through Jesus Christ and she will have part in the first resurrection."

Conference in Maine

Elder G. Humphries, president of the Maine Conference, July 27: "The Maine conference meetings were successful. Large numbers of interested people were in attendance at each session, some being from Augusta. We had with us Elder George Albert Smith of the Quorum of Twelve Apostles, and President Monson, of the Eastern States Mission, both of whom explained the principles of the gospel. The Spirit of the Lord was manifested in the meeting and in the testimonies of the elders and lady missionaries. Little Janet Burk, age five, whose parents have been members of the Church for ten months, repeated from memory the Articles of Faith. The elders have been successful in making many friends in Augusta this summer, five of whom came to conference. Lewiston, Concord, and other places have been successfully visited by the elders. At the close of the conference the elders went to meet with many other elders, on the 24th, at the Joseph Smith farm, Sharon, Vermont, from which place they will



go to their various fields of labor. Elders from left to right, standing: Thomas Allen, W. R. Burke, Portland, Maine; Fred Wall, W. H. Joyce, David Shelley, H. H. Rawlings, Gertrude Phelps, O. V. Anderson, Alice Rasmussen, W. R. Jensen, Joseph Robinson, James Larsen; sitting: G. A. Adams, Geraint Humphreys, Elder George Albert Smith, President W. P. Monson, M. G. Kuhre, retiring conference president; Lorenzo Standifird, succeeding President Kuhre."

Priesthood Quorums' Table

Suggestive Outlines for the Deacons

BY P. JOSEPH JENSEN

LESSON 33

(Chapter XXX)

Problem: What were the conditions that caused the Saints to leave Missouri?

Before studying this lesson review the last nine paragraphs of chapter 13. Why did the Saints locate in Missouri? Why was it good for making homes? How would that naturally make them feel about leaving? In how many counties did they live in Missouri? See map p. 160. Why did they live in so many? In what kind of financial circumstances were the Saints for leaving Missouri?

What order had the Governor of Missouri made concerning the Saints leaving? See bottom of page 145. What was done at Haun's Mill to carry out the order?

Study the chapter.

How did the Missouri legislature treat the Saints' petition? (The vote was 37 to 48). Where was the first Presidency while the Saints were moving?

What office and qualifications did Brigham Young possess that fitted him to be a leader?

What financial plan did he carry out to aid the Saints to move?

In which did Brigham Young have greater interest, money or the Saints?

Was his judgment sound?

Contrast the feelings of Joseph Smith and Sidney Rigdon, concerning their imprisonment. Relate what Sister Amanda Smith also what Brothers Kimball and Ripley were doing in this very trying time of moving.

Why do you think they could do these things?

In what season of the year did they move?

How far did they have to travel? See map p. 160.

Answer the problem of the lesson?

LESSON 34

(Chapter XXXI, First four paragraphs)

Problem: How does the justice of the Lord correct the injustice of man?

Why were the Prophet and his brethren in Liberty jail?

How long were they there?

What attempts had been made to take their lives?

Study the assignment: For whom are prisons made?

For what kind of actions are people lawfully imprisoned?

Were the Prophet and brethren lawfully imprisoned in Liberty jail?

What course did they pursue to make their escape?

How did they finally make it?

Compare this imprisonment with that (1) of Alma and Amulek, Alma 14; and (2) Peter, Acts 5:17-29. Compare the escape of the different parties. Did the laws of the land justify the imprisonment of these men? Why?

Did the officers of the law deal justly with them?

To whom did they go for justice?

Answer the problem of the lesson.

LESSON 35

(Chapter XXXI, Last three paragraphs)

Problem: How shall we act when our interests and safety apparently conflict with the commandments of the Lord?

Study the assignment.

Why was it a difficult thing to accomplish this commandment of the Lord to the Twelve Apostles?

How does their journey to Far West show their trust in the Lord?

Compare the keeping of this commandment by Brigham Young and others, with the event of Nephi and brothers getting the plates from Laban? (1 Nephi 3 and 4.)

Show here that faith without works would be dead, in these cases.

Answer the problem of the lesson.

Increasing Attendance at Sacrament Meetings

President Adolph Merz, and associates, of the North Sanpete stake, have adopted a plan for increasing the attendance at sacrament meetings. The effects of the plan have so far been most gratifying, the attendance having almost doubled since the special work was commenced about a month ago, on July 30. The twelve wards were called upon for twenty-nine special missionaries. These special missionaries were the most capable men of the stake who preach the gospel by example as well as by precept. To accompany these missionaries, twenty-four singers and musicians were called—young people of the various auxiliary organizations. The hearty response by these missionaries, singers and musicians, to perform this four-month's mission was an inspiration and a source of great satisfaction to the presidency. Their names were presented to the Saints at the last quarterly stake conference and unanimously sustained. The appointments are filled with regularity and enthusiasm, although at times some travel a distance of from fifty to sixty miles. Every ward in the stake is visited every Sabbath afternoon, except on Fast Day, by a different company of missionaries and singers. The missionary speaks upon a given subject, suggested by the stake presidency. His subject is the same in every ward, and is so arranged that the second speaker's discourse correlates with the first. The itinerary is arranged in such a way that each company visits each ward in the stake once during four months. Printed instructions are placed in the hands of those called to this labor, and a post card is mailed by the bishops to the stake presidency at the close of each month showing the attendance at each

sacrament meeting in the ward during the month. A compilation of this report is presented to the high council each month at the monthly stake priesthood meeting. This report is received with great interest by the brethren, and stimulates ward activities in support of this movement. Prior to the beginning of this work the bishops held a special meeting with the officers of every organization in their respective wards, enlisted their support in the proper observance of the Sabbath day, by their own example and by using their influence to encourage others to attend meetings.

"Active" and "Inactive" Members

In answer to a question from one of the presidency of a stake the Presiding Bishop's Office has given the following answer as to what constitutes "active" members of the Church: "The interpretation of 'active' and 'inactive' is largely one which should be settled in each community. We are satisfied that with a discussion of this matter by the presidency and high council of the stake, some satisfactory conclusion will be arrived at as how to apply 'active' and 'inactive' to members of the Church. It does not appeal to us that a man who pays tithing, attends sacrament meetings, and holds the priesthood, is for that reason 'active.' It would be very much better to apply the word 'active' to some labor or duty under the direction of the stake presidency, or the bishopric of the ward, or to an active worker in one of the auxiliary organizations. That is the intent and spirit of the inquiry concerning 'activities.'"

Weekly Priesthood Meetings

It appears from the reports at the Presiding Bishop's Office that the weekly priesthood meetings for the six months ending June 30, in 1913 showed 16% of the priesthood in attendance; in 1914, 17%; in 1915, 18%. The increase in the percentage of attendance at sacrament meetings shows as follows: 14.5, in 1913; 16.5, in 1914, and 17%, in 1915.

Ward Teaching

In the various wards of Zion this great work is increasing in efficiency and in scope. It appears from the summary of stake reports for the six months ending June 30, that the number of families in the stakes of Zion who were visited in June, 1913, was 21,825; June, 1914, 30,022; June, 1915, 42,437, showing a commendable increase in the activities of ward teaching. The percent of families visited for the three years was respectively, 42, 51 and 63. When we consider that the increase of families from 1913 to 1915 in the Church was 14,939 the growth of the work is really remarkable.

In Liberty stake President Hugh J. Cannon, and associates, are assisted in priesthood work by high council committees. Three high councilors look after the elders' quorums. The attendance is called to their attention each week, and they suggest ways and means by which the ward presidencies of the elders' quorums can best increase the number. In this manner also the high council committee for the Lesser Priesthood assist the bishops in looking after the attendance in the quorums of the Lesser Priesthood. A supervisor for each ward is appointed by the presidency of the high priests' quorum whose special duty is to look after the attendance of the high priests in the wards. On the fourth Sunday of each month a stake union meeting

is held, when attendance of the priesthood is taken up by the bishops and high council committee with the respective departments. A weekly report card is furnished by the ward clerk to each ward, which shows the number of the priesthood in the ward, and the number present, also the attendance by actual count at sacrament service. This card includes all the officers of the priesthood—high priest, seventy, elder, teacher, priest and deacon. The bishops are fully converted to weekly priesthoor meetings and support the stake presidency to a unit.

The Oneida stake, under President Joseph S. Geddes, continued its splendid standing in ward teaching. For the month of June every one of the twenty-one wards in the stake reported 100% of the families visited. There were 1,571 families visited, with an attendance of 239 teachers at the meeting on the third Sunday of June; and for July, 1,593 families, every one of which was visited in the twenty-one wards. There was an attendance at the teachers' meeting of 215. The stake and ward authorities are congratulated upon this excellent showing. There were 480 teachers in the stake, in June, and 504 in July, who did this work.

In the Bear Lake stake the authorities feel very much encouraged with the improvement made in ward teaching. President J. R. Shepherd writes that wherever regular and faithful ward teaching is done, the good results are reflected in all departments of the Church organization. Teaching, however, must be persistently followed and checked up each month, or it will fall down. At the beginning some felt that we were rather extreme in checking up this matter so closely, but now so many of our wards have reached the 100% mark that they, with us, think the effort is worth while. Our report for the month just ended, in nineteen wards of the stake reached 100%, and the average percent of all families visited in the stake for June was 98.

Bishop Peter Borup, of Eureka, is complimented upon his splendid work in ward teaching, particularly in view of the difficulties he has to encounter in a mining district. His report for the six months ending June 30 shows that every family was visited, with the exception of the month of March, when three families were missed. The bishop is himself active, makes many visits that are never recorded. The bishop himself, as well as the teachers, work night shifts, half the time, so that it is impossible to visit certain families all the time. One of the teachers, Joseph A. Gagon, is doing missionary work among the non-members, and during the past five months he visited one hundred and eighty families distributing tracts and books. Taking all things into consideration ward teaching in Eureka is being done as well as among the best in the Church, and the ward is certainly entitled to a place among the foremost.

Rational Theology

Classes desiring copies of the present year's text book may obtain it promptly by sending their orders to the IMPROVEMENT ERA, 22 Bishop's Building, Salt Lake City. The book is of permanent use, and will do honor to any library, send for it today.

Mutual Work

Pioneer Trail "Hike"

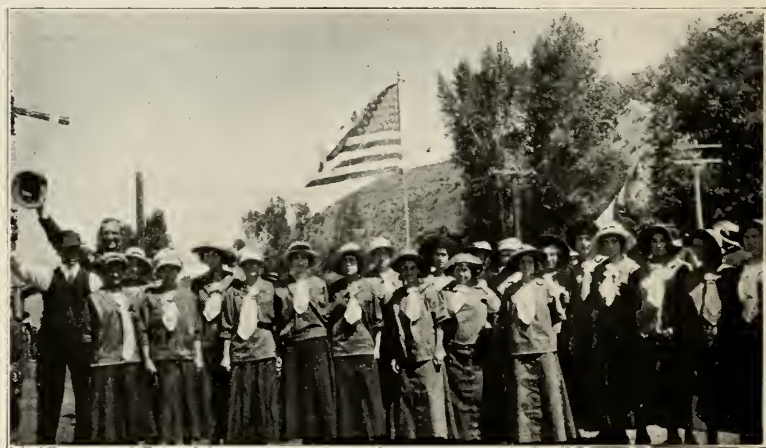
The fourth trip of M. I. A. scouts over the Pioneer Trail was made



PARADE AT HENEFER, JULY 21, 1915

July 21-24, 1915. This account of it is given the ERA, by H. C. Mortensen who was the scribe:

Through the courtesy of the Oregon Short Line and Union Pacific Railroad companies, the scouts who crossed Pioneer Trail, in 1915, were given free transportation from Salt Lake City to Henefer,



BEE HIVE GIRLS, HENEFER, UTAH, JULY 21, 1915



CLAYTON'S RANCH, EAST CANYON, JULY 22, 1915

leaving at 7:20 a. m., July 21, in charge of Dr. John H. Taylor, M. I. A. Scout Commissioner, and the following staff: Oscar A. Kirkham, C. S. Gardner, A. J. Wood, T. Geo. Wood, H. C. Mortensen, L. G. Hardy, of Provo; C. S. Spencer, Jr., Prof J. H. Paul and Julian Clawson.

The "hike" was conducted under Scout rules, each day's activities being outlined by order of the Scout Commissioner, with the general order governing the camp as follows:

General Order:

"Stake organization will be recognized in marching. Granite stake, under Miller; Cottonwood, under Cornwall; Salt Lake, under Beesley; Pioneer, under Gardner; North Weber, under Draper.

"The following general appointments are made: Spencer, D. S. C., adjutant, in charge of march and line-up; Wood, S. M., commissary, in



PIONEER TRAIL—THE GROVE AT MOUNTAIN DELL, JULY 23, 1915



OBSERVATION POINT, BIG MOUNTAIN, JULY 23, 1915

charge of camping and eating arrangements; Hardy, D. S. C., sanitation officer, in charge of health conditions and camp sanitation; Mortensen, scribe; Kirkham, in charge of camp fires and entertainment; Cornwall, singing, and yell master.

"Strict obedience to orders and scout discipline must be followed. All officers must be saluted when addressed. Permission to leave camp or to swim must be obtained from the Commissioner."

By order of Dr. John H. Taylor, Commissioner.

The company arrived at Henefer at 10:20 a. m., and were met by Bishop Stevens, the Henefer band, Bee-hive Girls, and a large number of people who escorted them to the meetinghouse where a patriotic program, commemorating the 68th anniversary of the day the Pioneers passed over the grounds of the city, was given. In addition to the



PIONEER TRAIL—SUMMIT LITTLE MOUNTAIN, JULY 24, 1915

program Dr. John H. Taylor and Oscar A. Kirkham made short talks, and the scouts indulged in some lively yells. After the meeting the visitors were taken to the public square where a bounteous and toothsome lunch was served by the Bee-hive Girls. After a brief rest cheers were given for the girls, the band and Henefer, and the real "hike" began.

The weather was ideal. The East Canyon reservoir was reached about 4 p. m. Here the boys all enjoyed a swim. After this delightful refreshment, the "hike" was resumed, everybody feeling so fresh that the appointed place for the first night's camp was passed by and four miles more added to the first day's march. Camp was made at Clayton's Ranch.

July 22. Reveille was sounded at 7 a. m. After breakfast, camp inspection, assembly, and prayer, the march was resumed and camp was made at the mouth of Little Emigration canyon. The balance of the day was spent in swimming, fishing, games, and in nature study. In the evening, around the huge bonfire, songs, stories and speeches made a profitable and pleasant entertainment.

July 23rd, Reveille sounded at 5:30 a. m. After breakfast and camp duties, a pleasant hike of about two hours brought the company to the top of Big Mountain where the first view of the valley was obtained. A short halt was made, while extracts from the diary of Orson Pratt, covering this part of his trip, in 1847, were read, and the conditions of the road and country at that time explained. Camp Grant, in Mountain Dell, was reached about 4:30 p. m.

In the evening the camp was joined by Wm. A. Morton, Geo. J. Cannon, James N. Lambert, and Prof. J. H. Paul, also by two patrols from the Waterloo troop of scouts.

After supper a great bonfire was made and Prof. Paul gave the boys a lesson on flowers, after which addresses were made by George J. Cannon, James N. Lambert and Wm. A. Morton. Impromptu songs by the scouts, stories and yells, all greatly enjoyed by scouts and visitors, concluded the program.

July 24. Reveille at 5 a. m. After light breakfast, the company left camp at 7, and proceeded over Little Mountain, meeting the Emigration car at 8 o'clock, and reaching the city in time for the parade.



JOINING THE PARADE, SALT LAKE CITY, JULY 24, 1915

After the parade all the scouts enjoyed a swim at the Deseret Gymnasium.

The scouts and members of the staff all returned well and happy, delighted with the experiences of the trip. An interesting feature of the trip was the visit of Gov. Stuart of Virginia, with the boys while enroute to Ogden. He complimented them on their fine appearance, and encouraged them in the great work of scoutcraft.

The outing was not only a pleasant summer trip in the hills, but a means of awakening pleasant memories of the pioneers in the hearts of the happy participants. It was a journey to be remembered in their lives.

Total Scouts and Scout Masters.....	106
Staff	10
Total	116

List of Scouts

Cottonwood Stake, Winder Ward, Claud C. Cornwall, Stake Scoutmaster:

Gustave Larsen, Dewey Olson, Rider Hansen, Reed North, Lowell Palmquist, Rulon Casper, Albert Stevenson, Joseph Peterson, Lester Horne, Douglas Cornwall, Elliott Cooley, Vimal Casper.

North Weber Stake, Ogden Third Ward, Jesse H. Draper, Scoutmaster:

Frank Horspool, Harry West, Demont Herrick, Leonard Hill, Fred Williams, Alvin Sorensen, Alvin Hill, Eugene Wiggins, Clarence Chandler, Fred Feile, George H. Draper, teamster.

Salt Lake Stake, Twenty-eighth ward, F. A. Beesley, Scoutmaster; Mathew Haslam, Patrol Leader; Lester Lauman, Assistant Patrol Leader:

Everon Bath, Douglas Kingdom, Glen Hackwell, Clarence Frost, Senter Haslam, Elmer Karren, and Harry Davis of the Nineteenth ward.

Twenty-fourth Ward. Alan Wood, Patrol Leader; Lewis Wallace, Assistant Patrol Leader:

Chester Barley, Walter Arnold, Ezra Wigren, Charles Rich, Elmo Garbett, James Garbett, Teague Sorensen.

Granite Stake, Wilford Ward, Ralph Peterson, Assistant Scoutmaster:

Dean Peterson, Milton Fisher, Clyde Anderson, Virgil Saville, Clarence Lemons, Francis Anderson.

Parley's Ward, Lawrence Clements, Scoutmaster:

Clarence Clements, Lester Dyer, Frank Thomson, Henry Taylor, Clifford Thomson.

Forest Dale Ward, Clarence Miller, Assistant Scoutmaster:

Walter Tohr, Otto Buchner, Claud Heiner, Arthur Linebach, William Bullough, Elias Cannon, Lester Parr, Forest King, Selbin Cunningham, Toy Sparr, Edgar Summerhays.

Waterloo Ward, over-night "hike," T. Geo. Wood, Scoutmaster; Scouts in charge of Frank Hardy, Head Patrol Leader:

Fred Clark, Axel Johnson, Adolph Dietz, Stellen Thedell, Elden Sanders, Kenneth Mauss, Virgil Field, John Veth, Harold McFarlane, Glenn Steffenson, Wilford Savage, Bruno Demke, Burt Crowton, Folk Thedell, Richard Best, Gordon Buckle.

Salt Lake Stake, Daniel H. Magdiel, Stake Scoutmaster, Nineteenth Ward:

Ivin Jensen, Fifteenth Ward.

Joseph Goser, Franklin Backman, Karl Sunstrum, Warn Lowry, Kenneth Brandley, Spencer Backman.

Pioneer Stake, Charles S. Gardiner, Temp. Scoutmaster, Twenty-sixth Ward:

Carl Barg, Harold Weed, Frank Jones, George Sudbury.

Seventh Ward:

Earl Gushman, Claude Lambert, Raymond Margetts, Frank Irvine.

Liberty Stake, Le Grande Ward:

David Smith.

Manual Lessons and Schedule of Meetings

The titles of the manual lessons for 1915-16 are given below, also a suggestive schedule of meetings to be held during the season, both for associations which meet on Tuesday nights and for associations which meet on Sunday nights. The superintendents should so arrange their affairs that the lessons may be given in all the associations on a uniform night.

There will be three classes this year in the associations—the sub-junior class, providing for members 12 to 13 years of age; the junior class, providing for members 14 to 17, and the senior classes for other members, with the privilege also of special senior work under certain conditions in associations which so desire. (See revised edition of the Hand Book, page 32, and for an explanation of the other classes, pages 29 to 32.)

Senior Class Lesson Headings

Lesson title of the Senior Manual, "Conditions of Success."

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|---|----------------------------|
| I. Health, | VIII. Special Training, |
| II. Self-control, | IX. Margins, |
| III. Self-control, continued, | X. Religion, |
| IV. Self-control as a Propelling Power, | XI. Marriage, |
| V. Deliberation, | XII. Optimism, |
| VI. Dependability, | XIII. Public Virtue, |
| VII. Word of Honor, | XIV. Care and Order Habit, |
| | XV. Recreation. |

Junior Class Lesson Headings

Title of Manual, "Development of Character." III Lessons on Success.

- | | |
|-------------------------------|---------------------|
| I. The Need of Will and Work, | VIII. Order, |
| II. Loyalty, | IX. Punctuality, |
| III. Something for Nothing, | X. Politeness, |
| IV. Perseverance, | XI. Language, |
| V. Honesty, | XII. Cheerfulness, |
| VI. Money, | XIII. Self-control, |
| VII. Company, | XIV. Benevolence, |
| | XV. Justice. |

Sub-Junior Class Lesson Headings

Boy problems, stories, scout work. Teacher's text book, "Problems of Boyhood." (See "Y. M. M. I. A. Hand Book," pp. 74 to 78, also "Scout Promise" and "Scout Law," pp. 53, 54.)

Schedule of Meetings for 1915-16**TUESDAY NIGHTS**

October 12, Lesson I.

October 19, Lesson II.

October 26, Special Activity Evening. Three ten-minute addresses, Seniors. Three ten-minute stories, Music, ladies' quartet.

November 2, Lesson III.

November 9, Lesson IV.

November 16, Lesson V.

November 23, Optional.

November 30, Special Activity Evening. Three ten-minute addresses, Seniors. Three ten-minute extemporaneous addresses—Advanced Seniors. Double Mixed quartet, Boys' Chorus.

December 7, Lesson VI.

December 14, Lesson VII.

December 21, Lesson VIII.

December 28, Special Activity Evening, Drama.

January 4, Lesson IX.

January 11, Lesson X.

January 18, Lesson XI.

January 25, Special Activity Evening, Three ten-minute addresses, Seniors, Three ten-minute stories, Male Quartet, Girls' Chorus.

February 1, Lesson XII.

February 8, Lesson XIII.

February 15, Lesson XIV.

February 22, Model M. I. A. Dance.

March 1, Lesson XV.

March 8, Lesson Review.

March 15, Lesson Review.

March 22, Closing Meeting.

March 29, Closing Joint Meeting, Two public addresses, Two extemporaneous talks, Two stories, Male Quartet, Ladies' Quartet, Mixed Double Quartet, Boys' Chorus, Girls' Chorus.

For Associations Meeting Sunday Nights

October 10, Joint meeting,

October 17, Lesson I.

October 24, Lesson II.

October 31, Optional.

November 7, Joint Meeting,

November 14, Lesson III.

November 21, Lesson IV.

November 28, Lesson V.

December 5, Joint Meeting,

December 12, Lesson VI.

December 19, Lesson VII.

December 26, Lesson VIII.

January 2, Joint Meeting,

January 9, Lesson IX.

January 16, Lesson X.

January 23, Lesson XI.

January 30, Optional.

February 6, Joint Meeting,

February 13, Lesson XII.

February 20, Lesson XIII.

February 27, Lesson XIV.

March 6, Joint Meeting,

March 13, Lesson XV.

March 20, Lesson Review.

March 27, Lesson Review.

Notes: See "Y. M. M. I. A. Hand Book," page 112, paragraphs 1 to 7.

Associations meeting on Sunday evening should present their special activities at meetings held on week evenings.

An opening joint sociable should be held prior to October 12.

For Contest Work and Special Activities, see "Y. M. M. I. A. Hand Book," revised edition, pp. 87, 92, to 101.

Contest Work and Special Activities for 1916

See convention circular pages 8 to 11.

See IMPROVEMENT ERA, pages 888-91, August, 1915, and "Young Woman's Journal," August, 1915, pages 517-19.

"The Y. M. M. I. A. Hand Book"

Superintendents and presidents of associations are directed to the "Y. M. M. I. A. Hand Book," the new revised edition. You will find it indispensable in your work. It gives definite information about all the subjects to be treated at the fall conventions.

It explains to the officers how to proceed in the opening meetings of the associations, and how to order and distribute the manuals.

It informs the officers on the important changes in the method of collecting the M. I. A. Fund, and tells what should be done before the associations begin in October.

It tells how to conduct the M. I. A. Activities and gives the rules and regulations governing the contests.

It names the books of the Reading Course, the aims, methods, incentives, and organization necessary to success in this department of our work.

It tells you all about how to organize and carry on the M. I. A. Scout work, and gives the examination questions, and complete outlines for Scout lessons.

It details the plan of M. I. A. work in stakes and wards, and gives the suggestive order of business for joint or separate ward meetings.

It is full of other facts which a live officer must know to successfully carry on Mutual Improvement work. Don't worry. The "Y. M. M. I. A. Hand Book" solves all Mutual problems, and points the way to success. Buy one. Price 25c, single copy by mail, or one dozen to one address \$2.40, postpaid. Order now and have the book in the hands of the officers before your conventions. It is absolutely necessary to the success of their work.

Reading Course Scores

It is suggested that a stake pennant be given to the ward scoring the greatest number of points in proportion to its enrollment, for participation in different activities in the stakes, as set forth in the convention circular. For the reading course, two points for each book read is suggested. Some of the stakes have desired to read the books in groups; and after the publication of the "Hand Book," it was decided that where an association, or class in a group, desires to listen to the reading of a book this may be done, and a credit of one point may be given to each member who hears the entire book read. A careful record should be kept of the attendance at each reading. A person who reads a book, and also hears it read in a group, scores three points. It is thus possible for one person to gain twenty-four points in the reading course. Stake superintendents will please call the attention of their officers at the next monthly meeting to these facts.

Passing Events

A new rebellion in Haiti broke out on August 5, and on August 6 American naval forces took possession of the office of Port au Prince. One Haitian was killed.

A flood in Erie, Pa., on August 3, caused great property damage and two thousand persons lost their homes in the disaster. Twenty-five lives were lost. The flood was caused by a cloud burst.

Harry K. Thaw, the young millionaire who murdered Architect Stanford White some nine years ago, was adjudged sane by a jury in New York on July 14, ending a nine-years' controversy in the courts.

The Japanese cabinet, headed by Count Okuma, resigned July 30, in consequence of well-substantiated charges of corruption and bribery made against Count Okuma. The emperor on the 9th authorized Premier Okuma to withdraw his resignation and form a new cabinet.

The Panama Canal was used on July 16 for the first time by United States battle ships. On that day the "Missouri," "Ohio," and "Wisconsin" passed through on their way to the Exposition at San Francisco where three or four battle ships are already gathered.

Crops in the United States, according to government estimates given for 1915, will be very large. The wheat crop will be worth more than a billion dollars and the corn crop will be valued at two billion. There will be a record crop of rye, white and sweet potatoes, and tobacco. The potato crop promises to exceed any former record by 103,000,000 bushels. Three billion bushels of corn, one and a half billion of oats, and a billion bushels of wheat, are in prospect, for the year.

The American Bar Association opened its thirty-eighth annual convention at ten o'clock August 17, in Salt Lake City, with more than 1,200 members in attendance. The meeting was held in the Assembly Hall. Governor Spry and United States Senator George Sutherland welcomed the bar and bench to Salt Lake City. Among the visiting members are noted men from all parts of the United States, including Senator J. Hamilton Lewis of Illinois, and Ex-president William Howard Taft, who arrived in Salt Lake City on the 18th, and was heartily welcomed. Hon. Elihu Root was chosen president of the association.

The wireless station at Sayville, Long Island, was taken over by the government of the United States on July 9, and is now being operated by officers of the United States navy. The reason for taking it is that though nominally American it is chiefly owned by German electrical companies, and was virtually controlled by the German government and run by German military officers. Our government, therefore, held that the station violated the provisions of the Hague convention against the establishment of belligerent wireless stations on the soil of neutral nations.

A new railroad is about completed between Larissa and Saloniki, about seventy miles, which opened for traffic in August. It has been

completed by Greece through the northern mountains, and connects them with the great roads that penetrate the rest of Europe. The government has been enabled to do this since the Balkans drove the Turks out of Macedonia. The traveler can now go by rail from Paris to Athens in sixty hours, and mail between England and India can go in one day less than it has ever gone before. It is reported that America supplied the locomotive engines and the rails.

Galveston, Texas, was struck on the 16th by a tropical storm and tidal wave, the wind increasing to a velocity in the afternoon of between sixty and seventy-five miles an hour. Thousands of people left Galveston, fearing a repetition of the catastrophe of 1900. The damage to property is estimated at fifteen million dollars. During part of the time the city was under five feet of water. The storm also passed over Houston and other coast cities. The death list will exceed one hundred, and outside of the Galveston losses there will be another loss of at least fifteen million dollars, the total being estimated at over thirty million dollars. The water mains in Galveston were broken, and on the 18th fires were raging uncontrolled in consequence. Four of our missionaries laboring in Galveston reached Houston safely on the 20th.

The losses in the great war, about the first of August, the end of the first year of the war, in both men and money were enormous, according to a table compiled from official statistics and reckoned by the Red Cross and other relief organizations. The "New York Independent" learns that the grand total of killed in the ten nations that were in the war during the year amounted to 2,408,000; the wounded 5,155,000; prisoners and missing 1,802,000; making a grand total of 9,365,000. The Allies out of this number lost 1,503,000 in killed; 3,355,000 wounded, and 1,302,000 in prisoners and missing, making a total of 6,160,000, or nearly twice as many as Germany and her allies lost. The greatest loss in killed and wounded was in Russia where 800,000 were killed and 2,000,000 wounded.

In Mexico the condition of affairs changed once more on the 31st of July when General Gonzales, the Carranza leader, re-occupied the city without much opposition. Food and supplies were very scarce. It was announced on August 2nd, in Washington, that the ambassadors of Brazil, Argentine and Chili, and the three senior ministers from South and Central America, those from Bolivia, Uruguay, and Guatemala, had been invited to confer with Secretary Lansing with a view to uniting on a plan to restore order in Mexico. The meeting was held for this purpose on August 5th, on which occasion Secretary Lansing laid before the diplomats the suggestions for action in Mexico prepared by President Wilson. The plan is to recognize a provisional government, and to forbid the exportation of arms to any faction opposing it.

The Portneuf stake was organized at Downey, Idaho, on the occasion of the Pocatello quarterly conference held on August 14 and 15. The stake was divided along a line running east and west between McCammon and Onyx. The southern part of the old stake with Swan Lake, formerly of Oneida stake, forms the new stake of Portneuf, and the northern part remains in Pocatello. The wards in the Portneuf stake are Cambridge, Downey, Garden Creek, Grant, Lava, Lava Hot Springs, Marsh Center, McCammon, Virginia, Woodland, Arimo and Swan Lake. The remaining wards in Pocatello stake are Inkom,

Pocatello 1st and 2nd, Tyhee, American Falls, Neeley, Rockland, Meadow and Crystal branch. George T. Hyde was made president of the Portneuf stake, with William W. Henderson and Swen F. Johnson counselors, and Guy Gittings superintendent of the Y. M. M. I. A. The presidency of the Pocatello stake is as follows: William A. Hyde, Noah S. Pond and Finn H. Berg. The superintendent of the Y. M. M. I. A. is J. Wyley Sessions. President Francis M. Lyman and Elder James E. Talmage of the Council of the Twelve attended to all matters connected with the change, representing the First Presidency.

The "Eastland" carrying Western Electric employees and their friends on an excursion, capsized at her dock in the Chicago river, on July 24th, with 2,480 people on board, hundreds of whom were caught in her hold or between decks and drowned. Approximately twelve hundred people were dead or missing. It is one of the world's greatest excursion boat tragedies. An investigation was held, and the captain and several of the officers owning the boat were indicted and held answerable for the disaster. At the Exposition in San Francisco, Illinois Day was to be celebrated by the governor, militia and Illinois people, on the 24th, but upon hearing of the disaster the governor and a number of the leading men with him chartered a train and went to Chicago immediately. The flag was placed at half-mast on the Illinois building, and the celebration postponed.

Ex-President Theodore Roosevelt, who paid Salt Lake City a visit in July, visited western Canada on his return, and we are informed by Frank C. Steele, of Raymond, that his sojourn in the great Canadian prairie land, "though regrettably brief, was sufficiently extended for the Colonel to capture and hold the Canadian heart." At Moose Jaw a young private, a big, strapping six-footer, chanced near the Colonel's car. "Jumping out, Teddy grasped the fellow's hand and shook it warmly, shouting something like this into the ear of the pleased but bewildered soldier: 'I like the looks of you Canadian chaps. You will make mighty fine soldiers.' That was enough. Like lightning, the incident stirred the fertile imagination of the scribes and editors, great and small, who wove all sorts of stories around it." People came from all directions to meet the trains as the Colonel passed over the country. "He delivered many short, encouraging speeches from his car, and the homesteaders, cow-boys, and storekeepers, not to mention their good wives and children, applauded and were pleased." Mr. Steele remarks that somewhere "between Moose Jaw and Swift Current a pack of steers recently imported from Texas actually smiled, in recognition of Teddy, through the car window."

Lewis S. Hills, veteran banker and financier, and for many years president of the Deseret National Bank, died July 21, 1915. He was born March 8, 1836, in South Amhurst, Mass., and was educated in the public schools and in the high school of Springfield, Mass. In 1862 he came to Utah settling first at Council Bluffs, Iowa, where he clerked in the land office. He and William H. Hooper and Horace S. Eldredge started a private bank in Salt Lake City, under the name of Hooper, Eldredge & Company with a capital of \$40,000. In 1872 the firm was incorporated under the national bank act as the Deseret National Bank, and he became cashier, which position he occupied until 1892, when he was made president of the institution which position he held until May 1, 1911, when he retired. He was a very quiet man. In his business ability people had great confidence, as a man

upon whose word men could readily rely. He was fond of home, and thought very much of his family.

The Great War. July 9.—General Louis Botha commanding the British colonial troops in South Africa receives the surrender of the forces in German southwest Africa.

July 12.—The German cruiser "Koenigsburg" which had sought refuge on the eastern coast of Africa since last September, has been totally destroyed by the British.

July 13.—The German attack in the Argonne forest results in a gain of the French of a half a mile over a front of three miles.—It is announced that the British 4½% loan has brought new subscriptions of nearly three thousand millions.

July 14.—The British House of Lords adopted the registration bill previously passed by the House of Commons under which all able-bodied men will be registered and classified, undoubtedly a preliminary step to conscription.—During June forty-two merchant ships were sunk by German submarines.—Mr. Bonar Law, the British secretary for the colonies estimates that 450,000 square miles of German colonial possessions have been occupied by the Allies.

July 15.—Germany announces the occupation of the strongly fortified city of Praszysz, in northern Poland.—A miners' strike ties up the great coal industry of Wales. This strike was amicably settled on the 20th.—It was announced that the Austro-Hungarian government had sent a note to Washington protesting against the shipment of munitions of war into the enemy's country as not in consonance with our neutrality.

July 16.—Germany begins a new offensive against Russia with Warsaw as a probable objective, Field Marshal von Hindenberg commanding the German armies from the north, and Field Marshal von Mackensen those from the south.

July 17.—The Italian cruiser "Guiseppe Garibaldi" was sunk by an Austrian submarine.

July 19.—British official figures relating to British interception of American cotton for German or neutral North Sea ports show that since March 11, sixty vessels have been retained and cargoes of twenty-five valued at \$3,500,000 have been purchased by arrangements with American shippers.

July 20.—The German advance on Warsaw from the north, west and south, reaches within twenty to twenty-five miles of the city.

July 21.—Germans invest Ivangorod, and have taken sixty thousand Russian prisoners since July 12 when the drive on Warsaw began.

July 22.—General Ian Hamilton reports steady though slow progress by the Allies on the Gallipoli peninsula.

July 23.—The Germans storm the fortresses of Rozan and Pultusk on the Narew river.

July 24.—The sinking of a French and a British steamer and four British trawlers marks the resumption of German submarine activity.

July 25.—The American tramp freight steamer "Leelanaw" was sunk by a German submarine off the Orkney islands the crew escaping. The vessel carried contraband cargo of flax from Archangel, Russia, to Belfast, Ireland.—There was a clean sweep in the Russian war office of the men responsible for the present shortage of ammunition in Russia.—Berlin announces that the Germans have in hand over 1,500,000 Russian prisoners.

July 27.—English official statements to July 18 announce the British naval losses as 9,106, and the total military casualties as 301,891.

July 28.—Berlin announces that up to July 25, 229 British vessels have been sunk by German submarines, also thirty other hostile ships and twenty-seven neutral vessels, carrying contraband. Six neutral craft were torpedoed by mistake.

July 29.—The German advance upon Warsaw was resumed after having been checked by the Russians on the 28th.

July 30.—The Germans and Austrians capture Lublin. The Russian government announces the evacuation of Warsaw.

July 31.—The Pope issued a letter to all belligerents urging peace. Holland provides for a great increase in her army.

August 1.—The Czar re-affirms his pledge of autonomy for Poland.

August 4.—Warsaw was evacuated by the Russians, on account of the lack of ammunition. The bridges over the Vistula river were blown up. The Bavarian troops, under Prince Leopold, were the first to break through the forts of the outer and inner lines of the city's defenses. The next step will be the German emperor's triumphant entry into the Polish capital, soon to be followed by the announcement of a united and semi-autonomous Poland—embracing not only the territory wrested from the Russians but the Austrian crown land of Galicia.

August 7.—A report from London declares that Sweden may throw in her lot with Germany and Austria.—A report from Berlin says that the troops were welcomed to undamaged Warsaw as liberators.

August 8.—The Turkish battleship "Barbaressa," of 9,900 tons displacement, formerly the German warship "Frederick Wilhelm" was sunk by a submarine of the allied powers. A majority of the 600 officers and men were saved.

August 12.—The Baltic flank of the German armies are reported as having attained the banks of the river Dvina, near Riga, with Petrograd less than three hundred miles away in a direct line. The Germans announce that Germany must cut her way through to Constantinople; and the Balkan situation is beginning to look serious.

August 16.—In a note to Austria, the United States firmly but politely declines to accede to the request of the Vienna government that the export of arms to the Allies be stopped.

August 17.—The British transport "Royal Edward" was torpedoed and sunk by a German submarine. There were 1,350 troops on board and 220 other persons, only 600 of whom were saved.

August 18.—The Germans capture Kvona, one of the crucial points in the Russian defensive in the north; and the road to the Vilna, Warsaw and Petrograd railway is now open to the troops of Emperor William.

August 19.—A German submarine sank the ocean liner "Arabic," carrying some 480 passengers and crew. Eight people were drowned, including two Americans. The ship carried between ten and fifteen million dollars of American securities. Among the list of American survivors is A. Hulme Nebeker, of Logan, Utah, who was returning from a two-years' mission in Liverpool, where he had acted as conference president.

August 20.—A German submarine sank the Bristol liner, "New York City," and a number of other smaller vessels; it was reported.

Agree with Teachings, But Will Not Join the Church

Elder James M. Adamson, Sunderland, England, May 26: "We have only about one-half of the usual number of elders in this conference. We are in need of more missionaries. So far, however, we have had to close none of the branches in this conference. We feel not to complain for the condition which has resulted from the great war. We have met recently in tracting a number of people who agree with the teachings of our Church, and who have practices and beliefs in their own churches which are unscriptural and who admit that our teachings are in conformity with Holy Scripture. Some others agree with all our teachings, but still will not join the Church. A soldier of the king, on a few days' leave of absence, called on us last evening and related some of his experiences in preaching the gospel among the soldiers. Many of them are Latter-day Saints as far as belief is concerned, but they do not seem to know it. The soldier is not a member of the Church."

Ranks Depleted Owing to the War

Elder Mathew F. Noall, Bristol, England, May 18: "Our ranks here are greatly depleted in numbers because of the present war, but we are firmly resolved to bear the armor of the Lord until the last. Strengthened by mutual fellowship and a common cause, feelings of anxiousness for personal safety have vanished. The national situation in so far as it is applicable is being used to show the lack in the world of the true brotherhood of man as taught in the gospel of Christ. Nothing but sympathy goes out to those required to suffer."

LET US LEAD THE WORLD

Utah was the scene of one of the most glorious episodes in American history. Men and women, our fathers and mothers, came to this land because here they could worship God and live their lives according to the strong faith which was within them. Ideals, not love of wealth or luxury, impelled them on. They conquered a land which appeared to the world at that time as unconquerable as appear today the rocky mountain sides which surround our valleys. We wisely cherish their memory. No future glory will ever dim their wonderful achievement.

Our task, now, under the blessings of modern science and the enlightenment of the arts, is to build upon these noble deeds of the past a history of progress which shall carry us to the world's front. We have a rich citizenship, sons and daughters of the Pioneers, and the many other thousands who came and are coming to the intermountain country to build homes.

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A letter is always welcome. Explain your hopes and ambitions; if you need help, and thousands of our best do need help, the College may be able to aid you. Write for a catalogue. Address:

The President, Utah Agricultural College
Logan, Utah

"The Solid and Enduring Satisfactions of Life." What are they? Are you interested in them? Take time to read and enjoy Dr. E. J. McEwan's talk to young people in this number of the ERA.

The story which won first place, in the ERA story contest for June, was "The Undertow," by Ruth M. Bell, of Logan. The story appears in this number. It will be decided later which of the six winning stories is considered the winner for the gold pin. The judges for June were: James H. Anderson, Mary Connelly, Thomas Hull, Harold Goff, and the associate editor.

From the catalogue of the Fleet School, Highland Lake, Flat Rock, North Carolina: "Since the use of tobacco is injurious to bodily health and detrimental to proper mental development in growing boys, its use in any form by pupils while under the school care and authority is forbidden. The use of intoxicants in any form, or gambling, will result in immediate dismissal."

William C. Harper, Battle Creek, Michigan, August 7: "The ERA is in every phase constructive. I desire specially to mention the article by Mrs. L. H. Roylance, 'Wild Oats.' Study life in a great institution of relief to the dying, and you will see twenty to thirty cases daily which prove a sequel, and that the 'Wages of sin is death.' See sin lay waste the heart, the soul, the body of young and old to the third and fourth, and ninth generations, and the war of Europe becomes a toy, in the hand of nature, by comparison."

Improvement Era, September, 1915

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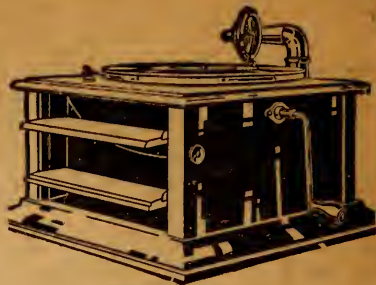
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